

*John Burden*  
**CHRIST**

THE  
**Fountaine of LIFE:**

O R,  
**Sundry Choyce SERMONS** on  
part of the fift Chapter of the first  
Epistle of S<sup>t</sup> JOHN.

PREACHED

*By that Learned judicious Divine, and faithfull Mi-  
nister of Jesus Christ, Mr. JOHN COTTON B.D.  
now Preacher of the Gospel at Boston in New-  
England.*

---

*Christus Vita, Via est Scriptura Christi.*

---

Published according to Order.

---

LONDON

Printed by **ROBERT IBBITSON.**  
*M D C L I.*

BX7233  
C7745C5  
1651  
Rare BK  
Coll





CHRIST the FOUNTAIN  
of LIFE.  
SERMON I.

I JOHN 5. 12.

*He that hath the Son, hath life, and he that hath not the Son, hath not life.*



These words containe the Third part of the record that God bare of his Son, to whom this eternall life is communicated, and that is to all such, as to whom the Son is communicated; amplified by the contrary, *He that hath not the Son, hath not life.*

Doctrine { *According to, or upon our having, or not having of Christ, depends our having or not having of life.*

The note is of speciall weight in our Christian experience, and therefore let us take so much the more care in opening of it; *He that findeth me (which is all one with, hee that hath me) he hath life*, Prov. 8. 34. *but he that is estranged from me, he loveth death*, ver. 36. So that, finde Christ, and finde life. Finde him not, but be estranged from him, and finde death. So Eph. 2. 12. *In times past ye were without Christ being aliens from the Commonwealth of Israel; strangers from the Covenant of promise, having no hope, and without God in the world*, and Eph. 4. 18. 19. There he speakes of some that were alienated from the life of God; but in ver. 20. *Ye have not so*

B

learned

*learned Christ, if so be you have been taught by him as the truth is in Jesus.*

For further clearing of this point, let me shew you first the Reasons upon which it depends, and then the uses of it.

Creatures  
broken  
Sterns  
without  
Christ.

**Reason I.** For the first; The first reason arises from the insufficiency of all the body of the creature to give us life without Christ, *Heb. 10. 1. 4* *It is not possible that the blood of bulls, and goats should cleanse the conscience from sinne;* They are not a valuable recompence to God for the transgressions we have done by our transgressions; we had deserved death, for which the death of the beasts cannot make recompence.

Men can  
not re-  
deem  
themselves

And besides, should we dye for our sinnes our selves, our death would not free us from the punishment, for we are not able to overcome death, but should for ever sinke under it: If there had been a Law that could have given us life, then wee might have lived by it, but there is no such Law as can give us spirituall life. *David* speaks in the name of Christ, *Psal. 22. 29.* *It is the speech of our Saviour, or of David in his name, No man can keepe alive his owne soule.* It is beyond the power of the creature to keep alive his own soule, no not so much as naturall life, *Psal. 49. 7. 9.* *No man can give a ranfome for the soule of his brother;* no man is able to ranfome, or redeem his owne life or anothers; yea (which is much) *Adam* in innocency, was taught to looke for the preservation of his inocent nature out of himself, for to that end did God give him the tree of life, *Gen. 2. 9* the tree of life grows not in *Adam*, but in the Garden: Now he that wast to eat of the tree, called the tree of life, he was taught from thence, that the maintenance and continuance of that life which he then lived (a life of grace and glory) was not to be expected from his owne strength, but from something without himselfe: The tree of life was a type of the Lord Jesus Christ, the second person in Trinity, *1 Job. 3. 4.* Now if *Adam* could not keep alive his own soule but by that tree, how much lesse *Adam* false and corrupted, being now become unable to keep that Law which in innocency he might have kept?

But

But more clearly see the grounds of this insufficiency in the creature to helpe it selfe.

The first is taken from the preciousnesse of the price of our redemption. The costlinesse of it, the matter of our justification is the price of our redemption, and without justification, no spirituall life at all. Now the price of our redemption is our justification, the forme of that justification is Gods accepting of it, and imputing it to us; but the matter of it is the price of our redemption, and that is the root of all our spirituall life, the price of our redemption given to God is accepted of him, and by him given to us, *Psal. 49. 8. Precious is the redemption of soules;* it is farre beyond the power of the creature, that which may be fit matter to give to God by way of satisfaction for a soule that is very precious, and this was onely the obedience of Christ to the death, he by suffering death for us, and rising from the dead, declared himselfe mightily to be the Son of God, and he by his obedience to the death, offered to God the price of our redemption; *He gave himselfe a ranfome for many.* And this shews that it had beene impossible for any under the Sonne of God, to have given a sufficient price for our redemption; neither man nor Angels could doe it: but he in giving a sufficient price for us, did thereby mightily declare himselfe to be the Sonne of God, he onely by his death, is the matter of our justification, and his rising is our life: the Father himselfe, it could not stand with his justice to give a price for our redemption, he being the person offended; but the Sonne taking upon him our nature, that nature which had offended God, he by this meanes made atonement betweene the Father and us, and in making atonement declared himselfe mightily to be the Sonne of God, none but he alone was able to tender to God such a recompence as might be a satisfaction for our sins.

2 And as this is ground why there is no sufficiency in the creature to give us the life of our justification; so it is also taken from the root of our sanctification and consolation, for they spring both from one fountaine, and that is the

Spirit of Gods grace, *John 16.7.* he is the comforter, that is, our sanctifier, and this springs in us is everlasting life, *Joh. 4. 14*. Now he that can give a spirit of sanctification, and consolation, is onely the Lord Jesus Christ, unlesse he goe away, and send the Comforter to us, he never comes. If you would know who it is that can give this water of life, you shall read, *Joh. 4. 10.* that it is onely the Lord Jesus; he it is onely that goes to the Father, and sends his Spirit of grace into our hearts, unlesse he go to heaven, and send it downe from heaven to us, it is not given: So that he being the root of the Spirit of consolation, & of sanctification, all this life of consolation & sanctification springing from the Spirit as from a fountain, and Christ being he that sets open this fountain, *Zac. 1. 13*. Therefore it is that there is an insufficiency in the creature to shed abroad such a thing as this into our hearts, *Act. 2. 33*. when he was to give a reason of the spirit of Tongues, he fetches it from the resurrection of Christ, that he by his ascending into heaven, did shed abroad this word which you now see and beare; so that by his death he gave to God, not onely the price of our redemption, but prevailed with the Father to bestow upon him the Spirit to give where, and to whom he will.

3 And for a third ground, why eternall life cannot bee given by any but by Christ, is taken from the invincible difficulty of the passage to eternall life, from the hand of death and the grave, there is no redemption: *What man is he that can deliver his soule from the hand of the grave? Psal. 49.* And if the soule be severed from the body: no man can quicken his owne soule, that is beyond the power and reach of the creature, death is the passage to eternall life, and this passage is of invincible difficulty, for a man to dye, and then to translate himselfe from death to life, is far beyond the capacity of the creature, and therefore saith our Saviour, *I am the resurrection and the life, Joh. 11. 25.* and hee speaks of it formally and properly; as if he should say, being risen from the dead my selfe, I rise my selfe, and therefore raise up others also; so that if you looke at the invincible difficulty of it, you shall see, that it onely is the Lord

Lord Jesus, that can give eternall life, it is a signe of an hypocrite, when with Simon Magus we thinke this gift may be bought with money.

*Reas. 1* It is taken from the good pleasure of the Father, whom it hath pleased that in Christ all fulnesse of life should dwell, Col. 1. 19: And when he which is our life shall appeare, wee shall appeare with him, 1 Cor. 1. 30. And therefore since God hath concluded, and shut up all the springs of life in Christ, and out of Christ there is nothing but death, the good pleasure of the Father hath determined this point, that he having given us this eternall life in his Son, there is no deriving life from any fountaine, but onely from the Son.

*Use.* If upon our having, or not having of Christ, depends our having, or not having of life; then from hence you see an evident ground of triall of every one of our estates, whether we be alive or dead; would any man know whether he have, or not have life; consider then whether you have, or not have Christ.

And from hence you may discerne three grounds of triall to discerne whether we have Christ or no.

First, consider what it is to have a Christ.

Secondly, what it is to have the Son.

Thirdly, what signes there be of life; and hereby wee shall have direction, whether we have Christ or no, and by this, we may informe our selves aright in this paticular.

This point containes in it the pith and marrow of Christianity, so far as any comfort of it may redound to us.

First, then let us consider what signes the Holy Ghost hath given us of our having of Christ.

We are said to have Christ four wayes in Scripture.

First, by the honour, or service, or worship of him.

Secondly, in some sense wee are said to have Christ by purchase.

Thirdly, by way of Covenant.

Fourthly, by way of free acceptance, when God offers him.

First, a man is said to have God, or to have Christ, that

worships him, and the very worshipping of him, is the having of him; so you read, *Exod. 20.3. Thou shalt have no other gods but me;* it is the expresse words of the Commandement: And by having of God there, he meanes thus much, Thou shalt worship no other gods but me; worship me, and thou hast me; worship any other, and thou hast another god, and not me. So have the Lord Jesus Christ by worshipping of him; and you have him fully, *Psal. 45. 10, 11. He is the Lord thy God, and worship thou him;* implying, that as God hath set over his Son to us, to be our Lord, so we must receive, accept, and worship him; this is that which *Moses* and the people of *Israel* sung, *He is my God, and is become my salvation, Exod. 15. 2 He is my God, and he is my Fathers God, and therefore I will exalt him.* So that to set up and exalt God in our hearts and lives, and to worship him, is all one; this sets up the Lord, to worship him, is to be our God.

Now a little better to understand this point, that you may conceive what this worship of Christ is; you are to conceive that worship is performed to Christ, in minde, in heart, in life, both in our obedience that wee performe, in our life, in suffering, and patience which wee yeeld to God in our lives, by all this we worship Christ, and so have him.

I Part First, in our mindes, we then indeed worship Christ, when  
of the wor- we have him in high estimation. The worship, and honour  
ship of that we owe to Christ, is to have him in high esteem, *Cant. 5*  
Christ, v. 10. *She*, the Spouse there may well call him *-her beloved*,  
in the Christ is my Christ, when he is to me the *chiefest of ten thousand*,  
mind and *Psal. 89. 6. Who among the sonnes of the mighty can be likened*  
judgement *to the Lord.* And *Exod. 15. 11. Who is a God like unto thee:* When  
the soule of a man doth esteem of Christ above all other  
things in the world, when there is nothing that the soule  
so prizes as the Lord Jesus Christ, then the soul hath him; and  
herin lies the difference between spiritual & earthly things,  
you have an high esteem of an earthly thing, and yet have it  
not; a man may highly prize a good bargain, and yet have  
it not: but no man sets an high price upon Christ, but hee  
that hath him; spirituall things we wholly neglect, untill

we



we have them, and when we have them, then there is nothing with us comparable to them, untill a man have his portion in the word of God, it is but a thing of small value to him, and so the Spirit of Gods grace, and the blood of Christ untill a man have it; it is but a light vaine thing to him; yea till he have the Lord Jesus himselfe, no spiritual thing is of any value with him; but so soone as ever the heart begins to prize Jesus Christ, as the chiefest of all the blessings that ever God bestowed upon the sonnes of men; and if the soule thinke, that had he but his part in Christ, he were the happiest man in the world; in thus prizing him, he worships him; and in worshipping him, he hath him.

To prize  
Christ, is  
to worship  
him.

Now you must conceive that all worship stands in advancing another, with the debasing of our selves; we humble our selves, that we may advance another. Now if our debasement to them be such as is not compatible to a creature, as when we subject our heart and spirits to them; this is divine honour: Now that soule that exalts the Lord Jesus Christ as the highest in his owne esteem, he debases himself to the dust in his spirit before him, *John 1. 27.* It is the speech of *John Baptist* (speaking of the Lord Jesus Christ) *He that commeth after me, is preferred before me, whose shoe latcher I am not worthy to loose.* This is a true worshipping of Christ, when in comparison of Christ he thinkes himselfe unworthy to loose his shooe latcher. No mortall man but hee may bee worthy to loose any mans shooe latcher, if he be but worthy to live; but this is the honour and worship of Christ, that when thy soule looks upon Christ, he is so highly to be preferred before him, as that he thinkes himselfe not worthy to untie his shooe.

Now when a man is framed to these thoughts in his minde, as that he looks at Christ as the chiefest of all the blessings of God, as the greatest mercy that ever could befall a poor soule; and in respect of Christ, he looks at himselfe as an unworthy creature, most unworthy of Christ, most unworthy to come in his presence, and much more unworthy to be made partaker of so glorious a march as the Lord  
Jesus

Jesus is, or to have his part in his body and blood, the very worship of Christ, is in truth, the having of Christ: if we have such a singular esteem of him, we may be sure we could never have thus prized him, but that he first prized us.

Christians  
worship  
Christ in  
their minds

For further opening this worship of Christ in our minds, because it is of singular importance, and may helpe and stay a poore Christian, when his heart may be most dead, and all other things fail him, yet this high esteem of Christ in his mind is never wanting to an honest hearted Christian, but he ever hath occasion to looke at Christ as most glorious, and at himselfe in comparison of Christ, as unworthy to loose his shooe latcher.

Moses ho-  
nors the  
reproaches  
of Christ.

Let us therefore consider a little further of it; you may read the like gracious disposition in *Moses*; he so prizes Christ, that every thing belonging to Christ seems honourable to him, be esteemed the very reproaches of Christ, above all the treasures of Egypt, and those are lesse, then a shooe latcher, *Hebr. 11. 26.* in untying a shooe latcher, there is neither shame nor pain: but for a man to be reproached for Christ, if any thing be base and dishonourable, sure it is that: For a man that was taken to be the sonne of *Pharaohs* daughter, and for him not to be ashamed of the people of God: nor of being reproached with them; yea, so far from being ashamed, as to think it greater riches, then the treasures of Egypt, he was sure gone far in his esteem of Christ: that man truly worships Christ, that honors the reproaches of Christ above all other things.

But yet there is something more in it then this, in this worship of Christ in our minds: We honour, or worship Christ in our minds, when we make him the cheifest, and esteem nothing more worthy to be knowne, then to know the Lord Jesus Christ, *John 17. 3. This is life eternall to know thee the onely true God, and Jesus Christ whom thou hast sent:* Now when the soul esteemes nothing more worth the knowing then Jesus Christ, this is an honouring of him, *1 Cor. 2. 2. I determined not to know any thing among you, save Christ and him crucified,* and *Phil. 3. 7, 8, 9, 10. He lookes at all things as losse, and drosse, and ding that he might be found in Christ, not having his*

own



owne righteousness, but might know the power and vertue of his resurrection; This is that which the Apostle did prize in his Judgment as more honourable, and comfortable, then any thing under the Sun, and this was an evident signe that Paul had Christ; for this is an ordinary experiment in nature, no man hath any blessing, but he would know the worth of it; if a man have a *Farme* or a *yoak of Oxen*, he will prove them, Luke 14. 19. a man will know aforehand if he can, but when he hath it then he will prove it, and truly so is it with every one that hath the Lord Jesus, he is desirous to prove Christ, he would know by experience, what the vertue and power of his death is, how it pardons his sin, and mortifies his corruptions, and he would know the power of his resurrection: strengthening and quickning grace in him, and the power of Christs ascension, ascending into the presence of his Father, and sitting at the right hand of God to rule all Creatures in heaven and in earth, for the Churches good, and subduing our enemies, and bringing us to glory in the end. A man that hath Jesus Christ, he is inquisitive to know all the vertue that is in Christ, & he thinks in his mind, there is nothing better worth the knowings, then to know and feel the vertue and power of Christ Jesus in his heart: And this is the first part of the worship of Christ, though we be yet doubtfull whether we have Christ or no; Yet it is an evidence to the soul, that thou hast him; because thou dost worship him, and so highly prize him in thy minde, and if thou couldest but know him, and thy part in him, this is the chiefest comfort thou canst pitch thy minde upon; certainly he is thy beloved, since he is to thee the chiefest of ten thousand.

Naturally  
men desire  
to know  
the worth  
of blessings.

He that  
hath Christ  
is inquisi-  
tive to  
know all  
the vertue  
that is in  
Christ.

Secondly, a man worships Christ, not only by an act of his mind, but a man hath Christ likewise when he hath him in the deep affection of his heart, when he deeply affects him in his heart, as his chiefest good. The former was an act of the Judgment and understanding; this belongs to the heart, will, and affections. *Plal.* 73. 25. *Whom have I in heaven but thee, or in earth in comparison of thee, and Psal.* 42. 1. *my soul pants or breathes after thee my God.* He was then a

Two parts  
of the  
worship of  
Christ is in  
the will &  
affections.

baniſhed

Deep mea-  
sure of  
worship-  
ing of  
Christ.

banished man from the congregation, and it was a weary sad time to him, his soul panted like a chased Deare, for the rivers of water, his soul was athirst for God ! *Oh when shall I come, and appeare before him?* this is such a longing desire, when a man wants Christ ; As that it is called, *hunger and thirst*, *Matth. 5.* such a desire as cannot be satisfied, but with meeting with that which the soul doth hunger and thirst for; give an hungry man a house full of gold, and he is hungry still, but give him meate and then you satisfy him ; So in this case, the soul that hungers after Christ, give him profit and pleasure, and you give him nothing, but his soul is fit to perish for want of Christ, this is a deep worship we put upon Christ ; and in so affecting of him, we have him ; when the soul hath the Lord Jesus, the highest and chiefest cause of rejoycing it hath, is, only its having of Christ *Gal. 6. 14.* if he have his part in Christ, that is his *Crown* and his *Portion*, he counts it a *goodly portion*, *his lot is false into a pleasant place* ; if we have him for our portion, we have enough, therein the soul is fully satisfied, and if we have lost him, we chiefly mourne for that, our chiefest care is to get him ; and we mourne most bitterly for want of him, *Zach. 12. 10.* and we make it our desire chiefly to have him, and then we truly have him when we so set him up in our hearts, we may affect many earthly blessings and want them, as gold and silver, and friends, and health, and yet want them all, but no man desires Christ thus, but he hath him. I meane if he desire him as his chiefest good, the having of any blessing doth not so rejoyce his heart, nor the want of it so afflict him, such a soul hath Christ.

*Object.* But the church in Cant. 3. 1. *she wanted Christ, and yet earnestly desired him, therefore a soul may have a strong desire to Christ, and yet be without him, how can she be said not to finde Christ, and yet to have him ?*

*Ans.* She could neither have loved him nor have sought him, nor have so known the worth of him, if he had not loved her first, and if she in some measure had not had him: But when she saith, she found him not, the meaning is, not in that feeling and comfort, not in that measure she sought for, not

not in that life and power, her soul desired, she sought him by night in a dark time, but though she wanted the comfort of Christ in his ordinances, as she then desired, yet she had Christ, and had true fellowship with him, else she could never have so loved him, for she saith she sought him whom her soul loved; and this is indeed so much the more truer worship of him when it is so hearty; in our Judgments we prize him as the chiefest blessing in heaven and in earth, and in our hearts we so affect him, and cleave unto him, so now on the contrary, let the same heart look into it selfe, and in comparison of Christ, he not only in his Judgement basely esteemes of himselfe, but in our affections we look at our selves as loathsome in comparison of Christ, This you shall finde to be true, the more the heart doth inwardly love Christ, the lesse we do love our selves, so when God revealed himselfe to *Job* he cryed out, *I am vilde Job. 40. 4.* and then he *abhors himself, and repents in dust and ashes.* There is no soul that hath any high esteeme of God, or any strong affection to him; but the more highly and deeply he affects him, the more he disaffects himselfe and loathes himselfe, as unmeet to come into the presence of the Lord, when as *Isaiah* saw the glory of the Lord sitting upon the cherubins, he cryed out *Woe is me I am undone, for I am a man of uncleane lips, &c. Esa. 6. 5. 6.* this shal you ever finde to be the frame of the spirit of a christian, the more deeply he affects Christ, the more inwardly he loaths himselfe, he looks at himselfe as fit rather to be swallowed up of Judgment then capable of any mercy, not only greive for his sin against Christ or not only the more fear his sin, or the more be ashamed of his sin, by how much the more he sees the glory of Christ, but he so much the more loathes himselfe, as one cleane out of heart, he abhors himselfe as an unclean & abominable thing, that if he could go out of himselfe, and be severed from his own soul, he would never own himselfe more, and therefore Christ puts *self denial* for a principall part of his worship, *Luk. 9. 23.* this very denial of our selves is a worship of Christ, hereby we so affect Christ, that we are quite out of conceit and love of our selves. And so loath our selves,

Christ when we are truly worshipped.

Sweetest frame of Spirit.

Note.

3. Part of  
the wor-  
shipping of  
Christ.

Univerſal  
obedience.

selves for our ſins, as they make us unmeet to be joyned to ſo glorious an head as Chriſt, and then indeed we have him.

3 A third part of this worſhip of him is in our life: And in our life we worſhip Him, by obedience in doing his will, and by patience in ſuffering his will, or any thing comfortably for his ſake.

Hearty obedience is a true and ſincere, and real ſigne of this worſhip of Chriſt, and true ſincere obedience to him is a true having of him.

This is, firſt when a man hath ſuch reſpect to all the Commandements of God, as that there is none of them but he greatly delights in it, *Pſal. 119. 6. then ſhall I not be aſhamed, when I have reſpect to all thy Commandements*: He looks at them all with ſuch reſpect, as the Commandements of a great God, he reſpects them all as Gods Commandements: When as a man is willing to take up every Commandement of Chriſt, he ſubmits to them all every one.

And which is more, as he hath reſpect to all Gods Commandements, ſo he hath reſpect to all Gods Commandements in all his wayes, there is a double univerſality of obedience, and they both hold forth this truth; it brings into ſubjection every thought and Imagination to the will of Chriſt, *2 Cor. 10. 9.* now this is a marvellous ſubjection, that a man is not to dare to allow himſelfe in ſo much as a thought, unleſſe it be in a way of obedience to the will and Word of God, unleſſe a thought be ſuitable to the will of Chriſt, and allowable to the word of Chriſt, hee dare not accept it, when a man hath ſuch a professed ſubjection to Chriſt, that as he reſpects every Commandement of God, ſo he would not be at his owne choyce, in ſo much as in any one thought, and this is ſuch a ſolid and compleate worſhip of Chriſt as that a greater honor cannot be don to him, *Matb. 4. 10. him only ſhalt thou ſerve*, he will not allow himſelfe in one evill thought, much leſſe will he allow himſelfe to ſpeak evill words, or leaſt of all, to do this or that evill in the ſight of God, ſo that this is the worſhip of him, when we ſubject all the paſſages of our heart and life to his will, *we ſerve the Lord and not man, Col. 3. 23. 24.* we do not any thing in our callings, but we do it in obedience to Chriſt, and according to the rules of Chriſt, and

for the glory of Christ, and this is the service we do to Christ, not a passage in our whole life, but we desire to have respect to all Gods Commandements, and this is a right and true having of him.

And as it is thus for our obedience in doing his will, so is it for our patience in suffering his will, there is a glorious worship given to Christ in patience, when as it so be it be the will of God to call us to suffer, we lay our hands upon our mouthes and sit down; and quiet our selves in this, that it is the will of Christ it should be so, and being for the glory of his name, in the defence of his truth, and from his owne hand, it deares us not, we sit downe quietly under the hand of Christ as knowing whose hand it is that is upon us, it is a worship of Christ and we debase our selves to worship him, when we acknowledge that it is no matter what becomes of us so the will of God be done, this is true worship of Christ, 1 Sam. 3. 18. it was a good Testimony of *Elies* sincerity, when he heard of the wofull Judgment that God would inflict upon his houshold; when *Samuel* had made an end of expressing the whole Judgement, saith he, *it is the Lord, let him do what seemeth him good in his owne eyes;* wherein he fitly expresth the poynt in hand; It is the Lord let him therefore do what he will, we have the Lord for our Lord, and he is a Lord to us, when we give him leave to rule us, *the Lord hath given, and the Lord hath taken away, blessed be his name, Job. 1. 20. 21.* this shewes the subjection of *Jobs* will to God. If he see it good to take all away as he sometime saw it good, to give it all, this patient submission of the heart to God, is an undoubted argument, that we have the Lord for our God, had we not him for our God, the heart of man would so grudge at this & that evill which befalls us, and would bitterly fall upon Instruments, and weary heaven and earth with our moanes and cries. *But I held my peace and said nothing, for thou Lord hast done it, Psal. 39. 19.* a signe we have him for our Lord when in all his providences, we acknowledge his good hand in it, and he is our Lord if we can so sit downe and not murmur nor grudge against him, according to that you read *Lam. 3. 29* the church complaining of her misery, he tells you the frame of her

spirit, in such a temper the soul now sits alone and keeps silence. He hath learned to *bears Gods yoke*, he is yoked to the will of God; to his Commandements, to his providence, and he *puts his mouth in the dust if there may be any hope*, he is content to lye downe under the hand of God, grudges not at it, but in quietnesse and silence of heart bears Gods yoke, and God is then the God of our Salvation, when we *keepe silence before him*, *Psalm 62. 1.* this is a solemne worship of God when in the midst of trouble, we can quietly sit down, when the soul can say, *I will bear the indignation of the Lord, Micah 7. 8, 9.* when we see the Lords hand in all the punishments and Judgments that befall us, and we bear it willingly, this is solemnly to worship him, and to be wrought upon as clay in the hand of the Potter, and in thus doing we have him; And if the case should be, that we should come to suffer for the name of Christ, it is so far off from being matter of murmuring to a Christian man, as that he suffers not onely patiently, but joyfully, and if *any man suffer for the name of Christ as a Christian, let him glorifie God on that behalfe, for the spirit of Glory and of God shall rest upon him, 1 Pet. 4. 14. 16.* When a man thus worships God, patiently submitting himselfe to him, and gives up himselfe in his way, to be quieted by him, this is a true worshiping of Christ, and whoever thus worships him, hath him, though we cannot yet tell whether we have faith or no, whether repentance or no, whether any true love to God or no, yet if we can finde this in us, that in our hearts we thus worship the Lord Jesus, so highly prize him as the *chiefest of ten thousand &c.* In so doing we worship Christ and in worshiping him we have him, but on the other side, if we so look at Christ as we can prefer ten thousand other things before him, and can sit downe quietly without him, if we looke at Christ as a refuse commodity, not worth the cheapening, and we looke at our selves as the great Omegas of the world, and we would not have our names blemished with seeking after Christ, but have greater businesse then that to looke after, and we will be our owne carvers; if so, then we do not worship Christ, and then we have him not, and so no redemption by him.





## SERMON II.

I JOHN 5. 12.

*He that hath the Son, hath life, and he that hath not the Son, hath not life.*

**B**Ecause in Scripture phrase, there are more wayes of having Christ requisite for the knowledge of every soul, I thought it therefore not amisse to open those other wayes by which in Scripture we are said to have Christ.

Secondly, as therefore we have him first by worshipping of him, so secondly we have him by purchase; this way of having Christ is expressed to us partly in the parable of the Merchant man, *Matth. 13. 46. who when he had found a pearle of precious price, he sold all that he had and bought it*, that is one way of having Christ, to purchase him, to buy him: you have the like also held out in *Esa. 55. 1. 2. every one that is a thirst, come and buy without money or without price*, wherein the Holy Ghost calleth upon us to receive the Lord Jesus Christ as revealed in his ordinances, and he makes a solemne proclamation to all, to come to *these waters and buy without money*. Without mony, why without mony? or how without mony? It is true, should a man offer his house full of Treasure for Christ, it would be despised *Can. 8. 7.* and when *Simon Magus* offered to buy the gifts of the Holy Ghost for mony, it was rejected with a curse *Act. 9. 8, 9, 10*, and if the gift of the Holy Ghost cannot be bought for mony, how can the Lord Jesus Christ be bought for mony?

And yet thus much I say, that many times without laying out of mony, he cannot be had, without parting with money we cannot get him, the case so stands that sometimes, the holding fast a mans mony lets go the Lord Jesus Christ, you have a famous example in the young man,  
*Matth.*

*Matth. 19. 21. to 24.* Where our Saviour shewes how hard a thing it is for a rich man to enter into the Kingdome of Heaven, because it is hard for a rich man to part with all that he hath, when God calls for it at his hands, so that without mony sometimes Christ cannot be had; And yet for mony he cannot be had, it was upon the point of mony, that the Lord Jesus parted with the *Pharisees*, *Luke 16. 11. 12.* *If you be unfaithfull with the mammon of iniquity, who will trust you with true treasure; if you use not outward things well, who will give you saving grace in Jesus Christ? so that sometimes for want of spending of money in a right way, many a man looses the Lord Jesus; so that though Christ cannot be had for money, yet sometimes without expence of mony he cannot be had.*

For opening of this point there are three Cases in which money must be layed out, or else Christ cannot be had, and in refusing to lay out money, we refuse life in him.

1 Case.

First, when the Lord by some speciall command requires it, as was the case of the young man in the Gospel, there was a speciall commandement given to him, not given to every man, nor to every rich man, nor scarce any man in ordinary course now adayes, yet then given to him; and now to stick for money, and rather lose eternall life then his goods, in such a case as this, he loseth his life in Christ; and upon the same poynt, or the like, broke *Ananias* and *Saphira*, it was the common resolution of the Church of God in that Age to sell all that they had, and to give to the poore, and to live after the same rate that other men did, a like proportion to every man; and to distribute faithfully to every man as every man had need, and as the Apostles saw cause; and when they come and keep back part of the price for which their possessions was sold, you see how bitter a curse from the presence of the Lord fell upon them, they were cut off from the Congregation of Gods people, and it is much to be feared, cut off from the Lord Jesus Christ, and from all hope of eternall life, and to stand as a terrible example to the whole Church of God, to shew what a dangerous thing it is to stand upon termes  
with



with Christ, and not to part with money for him; they could not have fellowship with the people of God, unlesse they parted with all they had, and live upon the common distribution; but this case is not alwayes.

But secondly, there is another time, namely, when in case of persecution the market of Christ goes at so high a rate, that a man cannot have Christ with any comfort in his soule, or peace to his Conscience, or purity of heart or life, unlesse he hazard all his estate, or a good part of it: In buying and selling of a precious commodity, a good Chapman will have it what ever it cost him: So Christ is sometimes at an higher, and sometimes at a lower rate, but whatever he costs him, he will have him; it is spoken in commendation of the Hebrews, that *they suffered joyfully the spoyling of their goods*, Heb. 10. 34. to shew you, that sometimes it comes to that passe, that unlesse a man be content to part with all his goods, he cannot have the recompence of reward, the Lord Jesus Christ to his soule; and therefore the Servants of God have been content to loose all that they had, and willing to resigne up all for the maintaining the integrity of their spirits, and the purity of their hearts and lives in the presence of God, and then let all goe, they can *suffer the spoyling of all joyfully*.

3 It is in case that by Gods providence you be cast to live in such Congregations, where you cannot have the Ordinances of God but at a great charge, as it is the case of many places, that unlesse they be at charge for the Ministry of the Gospel it cannot be had; then we must communicate freely that way, then *be not deceived, God is not mocked, for what a man sows that shall he also reap*, Gal. 6. 6, 7, 8 Where the Apostle doth encourage men at such a time as this, when the Gospel, cannot be had but at great charge, then lay out liberally for the Gospel of Christ, and he calls it, A sowing to the Spirit; as a man that layes out his money for an earthly commodity, for a good bargain, he reapes corruption; so he that sows of the Spirit, shall of the Spirit reape life everlasting. When a man layes out his money unto Spirituall ends, to obtaine the free passage

of the Ordinances of Christ, to enjoy the liberty of the Gospel, he thereby sowes to the Spirit, and shall of the Spirit reap life everlasting; for this is the blessing promised unto it, such as so low, *shall of the Spirit reap life everlasting*; so that when a man out of a good and honest heart, and an hungering desire after Gods Ordinances, shall be willing to be at charge for them, he hath this promise made to him, and it shall be fulfilled, *He shall of the Spirit reap life everlasting*. But yet, when a man hath layed out his money for this end, if he then thinke his money is worthy of Christ, he gets him not; but this is the first way of having Christ by way of Purchase, a reasonable laying out our money for him as God requires it.

Secondly, Christ is to be purchased, not so much by money, as chiefly this purchase must be made by parting with all those many and strong Lusts, and Corruptions, and sinfull rebellions of heart, by which we keep off Christ from comming into our hearts; this is that which the Prophet *Esa* directs us to, *Esa. 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts, &c.* where he tels us what we must give for Christ, for sinne is neither money nor moneys worth; but he makes a good bargain that parts with his sins, though he should get no Christ for his parting with them. He speaks of the first and principall part of the life of a Christian man, the life of his Justification that springs from pardon of sinne; let a man forsake those sins and lusts that he hath been most carried captive with; let a wicked man forgoe his thoughts and wayes, both his secret and open sins, and let him then turne to God, and he will abundantly pardon; then God will receive him graciously, to the justification of life. This is the thing that we must doe, this was the point upon which sundry of them that have been hopefull for Religion, have broken off from Christ, and Christ from them; they have forsooke him, and he left them; *Jehu* stuck upon this very point, he would goe a great way, but when it comes (as he thinkes) to hazzard his title to the Crowne, then he will set up the golden Calves; when he saw that all must be parted with,

with, rather then he would forgoe that, without which he could not maintaine his Kingdome, he would rather loose Christ, then venture the losse of that, 2 King. 10. 29. 31. He regarded not to walke in all the Commandements of the Lord, and then as he cut short with God in reformation, and did not fulfill to walke after the Lord, therefore God cut *Jehu* short of all the hopes of grace that ever he might have attained, to vers. 32. so that if we cut at a scanting with God, and will part with some lusts and corruptions, but not with others, then will God cut you short of all your hopes of eternall life: and it was upon the same termes that *Herod* fell short of Christ, *Mar. 6. 10. Luk. 3. 18.* he had done many things according to *Johns* Ministry, but when God would cut him short of *Herodias* his darling Lust, that nothing might lye between God and him, but might now become fit for Christ, because he would not cut himselfe short of *Herodias*, and cut short his reformation there, then this was added to all his other sins, he *sent up John in prison*, and afterward cut off his head also; so that when there is any sinne, whether honour or pleasure, or any comfort in this life, that men will not be content to cut themselves short of, it is the way to utter ruine; God will not be abundantly ready to pardon such. And so was it with *Demas*, when the love of money did so prevaile with his heart, after he had been much esteemed of the Apostles, and mentioned honourably in their Writings, yet in the end it is said of him, *He hath forsaken me, and loved this present world*, 2 Tim. 4. 10. Love of the world had so prevailed with him, that he fell off from *Paul*, and from the Lord, whose Servant *Paul* was, and from fellowship in the Gospel, and so did not finde Christ; this rule is universally to be followed, and the care of it not to be neglected in any case, that our sins are to be put out of our hearts and hands, as ever we looke to finde Christ, and life in him; notable is that expression recorded in *Judg. 10. 10. to 16.* the people come and cry to the Lord, to deliver them out of the hands of their enemies; but they had got to themselves other gods, and now he would deliver them no

more; When the people heard that, that God would not deliver them, and could finde no acceptance from him, so long as they continued in such a sinne; they thereupon goe and put away all their Idols, and leaves not one to be seen among them; and when God sees that they had put them away, the text saith, *that his soule was grieved for their misery*, and his bowels rowled within him for them, and he delivered them: So that when men are willing to fore-go their honourable sinnes, their sweet and delightfull sinnes, their profitable sinnes, and those wherewith they have been most captivated; and he knowes one may as well pull their hearts out of their bellies, as some sinnes out of them; but when he sees men are willing to fore-go their most darling delightfull sins, willing to breake off all impediments that stand between God and them, the Soule of God is grieved in such a case, and it pitties him now that such a soule should be without him; and then it will not be long ere God stirres them up meanes of deliverance, and he himselfe will reveale himselfe unto them. Notable is that speech, *Hos. 14. 3. 8.* when they take words to themselves, and promise to leave all their evil wayes, whereby they sinne against God, they make this request to God, *That he would take away their iniquities from them; and least God should answer them, but be you doing something in the meane time; they professe, that for their owne parts they will set about the doing of their iniquities away, and they say; Asbur shal! not save us, and we will have no more to doe with them; wherein he shewes you, that God lookes not that only his people shall pray him to take away their iniquities, for we may pray so long enough, and not finde it done; but when we desire God to doe it, and set our hearts and hands to it, and now with heart and hand say, Asbur shall not save us, nor will we say any more to the workes of our hands, Ye are our gods; then saith God in vers. 4. I will heale their back-slidings; and will love them freely, &c.* God is then abundantly ready to pardon, when men forsake their owne wayes and thoughts, and throw away the sins that hang about them, God will say of such a people, *I will heale them, and love them freely,*  
mine

*mine anger is turned away from them.* And you may presume, when Gods anger is turned away, it is by and through Christ, or else there is no healing; and therefore in vers. 8. Ephraim saith, *What have I to doe any more with Idols*; the heart of a Christian, or of a Nation, shall openly acknowledge, that they will have no more fellowship with these abominations; and then saith God, *I have heard him, and observed him.* God heares us, and understands what we say, and observes us well, and offers to be a covert to us from the storme, when we begin solemnly to abandon such evils, then he heares us, and answers us according to the desire of our hearts; you have many a soule that cries to God, *Take away our iniquity, and many Petitions we put up to God to that purpose*; and that sometimes with many bitter moanes, but God heares it not; we pour out our plaints in vaine, and he regards it not; but when we come to God, and desire him not only to take them from us, but begin to consider our owne wayes and iniquities, and to put them from us, out of our hearts and hands, and we wil no more take such bad wayes, as heretofore we have done; we *will no more ride upon horses*, nor run to forreigne Princes for succour; then God heares, and grants graciously whatever his poore people begge at his hands, and answers it according to all the desire of their hearts, then the Lord presently gives us the Lord Jesus Christ, and life and healing in him; and this is the second way of having Christ by purchase.

Thirdly, God sometimes requires that we should part with all his holy Ordinances in some cases; part with all confidence in them, and from staying our hearts upon them; we may soone loose Christ, and loose his protection, and his fatherly compassion towards us, if in the use of the blessed Ordinances of God, we be not willing so farre to sit loose from them, as not to looke for life in the Word, or Sacraments, or communion with Gods Servants, but to looke for it all in Christ, not that God would have us cast his Ordinances behind our backs, but therein to seek him; yea, to seek his face evermore, and not to be barred from

them, he would have a childe of God to count it his greatest misery, *Psal. 27. 4. Psal. 42. 3, 4.* Though God would have us to make account, *That one day in Gods Courts is better then a thousand elsewhere, Psal. 84. 10.* yet God still hath regard to this, that he would not have us to trust in the temple of the Lord, because so to doe, is to trust in lying words, *Jer. 7. 3, 4.* Hold close to the Ordinances, and by no meanes part with them if you can have them in any purity, and peace to your consciences, but rather part with Princes Palaces then with them, but while you enjoy them, trust not in them, nor thinke not to stand upon this, that you are blessed in regard of them; but looke at them all as losse, and drosse, and dung, *that you may win Christ.* Looke not so wishly at the Priviledges of the Ordinances, trust not in the outward letter of them, *Phil. 3. 6, 7, 8.* This is that which keeps off many a poore soule from comming on to grace; he lives in no open grosse sinne, and in the midst of the Ordinances of God, Christ is preached amongst them; and therefore they conclude, that at the last day Christ will receive them, and yet this wil then deceive them, *Matth. 7. 22, 23.* Some iniquity rested still in their hands, for which he wil bid them depart from him, *as workers of iniquity;* they it may be, had some of them been themselves Ministers, and had done much good in the name of Christ, and called upon him, *Lord, Lord,* and yet but Hypocrites; which shewes you, that it is not the liberty of Gods Ordinances, and the dispensation of them that can secure us; and therefore trust not in them, trust not in this, that you are diligent Hearers, or that you can pray powerfully; trust not in this, though you were Preachers of the Word of God, but trust on him only for life, and salvation, and he wil never deceive you.

Note this.

And as at all times we are to sit loose from the Ordinances in respect of our trust, and confidence, so sometimes we must be content to forgoe the Ordinances of God for Christs sake; if we cannot enjoy the liberty of the Ordinances, but with sinne against our soules, in this case the Ordinances of God are to be neglected, and omitted, if he cannot



cannot have them with innocency and parity to his soule, he must let them goe. All the good Priests that were wont to minister before the Lord in the Synagogue, throughout the ten Tribes, when they could not enjoy their places, but must worship *the Calves*, ( though the Calves were very like the Cherubims ) when they could not doe their service to God, but they must serve such Images as God had not set up there, thereupon all the honest and true-hearted Priests left their places, and would no more minister there, rather then be compelled to minister at *Dan* and *Beitbel*, 2 Chron. 11. 14. *Jeroboam* cast them out because they would not doe so, and they were content to be cast out, and sold their Livings, and went up to *Jerusalem*; To shew you, that sometimes when Christ cannot be had, but we must forgoe the very Ordinances of God, *because we cannot have the Ordinances without impure mixtures of humane invention*; then let them goe, rather then defile our owne hearts and hands with sinne against God. And so, Cant. 1. 7. 8. Tell me where thou dwellest, and feedest thy flocks at noone; after the separation was made between *Israel* and *Judab*, when the Mother Church of *Israel* was angry with the Church of *Judab*, and cast her off; tell me where thou liest and feedest thy flocks, &c. How should I goe to the golden Calves at *Dan* and *Beitbel*? and worship there where God had never put his Name to be worshipped? why, Christ answers them; *If thou knowest not, O thou the fairest among women*, ( as all such Christians are the fairest among women ) *If thou knowest not where I rest, goe forth by the foot-steps of the flocks, and by the Shepherds tents, and feed there.* Have they not removed their tents to *Jerusalem*? why goe after them, and feed with them; and this was fulfilled, 2 Chron. 11. 16. The people left all, and went up to feede themselves there, *by the tents of the Shepherds*. This is another part of our purchase of Christ (which God forbid it should be our case) but if it should come to that passe, rather forgoe the ordinances of God, which were of his owne setting and planting, as were the Ministry in the Synagogues; and they were to be divided all the Kingdome over; and the Priests lips should preserve knowledge, and we should seeke the Law.

law at his mouth, *Mal.* 2. 7. 8. and therefore that being an holy ordinance of God, they would by no meanes part with the free passage of any one of Gods ordinances, which sometimes they did enjoy : but when they could not enjoy them in the purity thereof, but must be cast off from being *Priests*, unlessse they will do all, then they were content to be cast out from all fellowship with the church, and leave their estates and fore-go all, rather then enjoy the liberty of some other with sinfull defilement. And though it might be thought their own, over much, over readines to cast off themselves, yet notwithstanding the holy Ghost excuseth it, they did not cast off themselves, but the text saith, *Ierobabam* cast them out, if they wil not minister upon such termes, then it is he that casts them out, and that was the sin chiefly, whereby *he made Israel to sin*; and therefore when you come to the Ordinances, and though you finde Christ there, yet trust not upon them unlessse you trust upon Christ, and seeke him to give you a meeting there; you have trusted but upon lying words, you went out full, and come empty home; you heare much, and profit little; and all that you learne you put into a broken bagge, into crackt memories, and all because you did so trust upon the meanes; and truly in this case this shall you often finde to be true, you come full of hopefull expectation to the Congregation, but returne very empty home, or full of bitternesse in your soules, and all was, because you trusted in lying words, in words that could not profit; you trusted in the parts of Christians, in the Sacraments, Word, and Prayer; but what is Paul, and what is Apollo, one of them may plant, another may water, but neither of both can give the increase, *1 Cor.* 3. 5, 6. He that plants, and he that waters is nothing; therefore chiefly have respect to Christ, look not at Paul, nor at Apollo, nor at any, though you had men equall with them for gifts, had you such, yet if you put trust and confidence in them, you wil loose all the blessings that you desire and hope to finde in them; and therefore so come to the Ordinances, as that you trust not in the meanes; pray to Christ, to blesse the Ordinances to you, and intreat him



to cleanse your hearts and hands from those evils that are in his sight, and come trusting on him, not on any strength in the meanes, but on his blessing upon the meanes, and then he will be found of you, if you thus *seeke him in truth*; but if they cannot bee had but with danger to you, to lose the peace of your consciences, then be content to sit loose to the Word and Sacraments, and from Christian communion: Then in this case give this price also for Christ, for we come not to the Ordinances for the Ordinances sake, but for Christs sake to finde him there, but rather then willingly put forth our hands to any sinne; rather loose the Ordinances then loose Christ.

Note this.

Fourthly, there is yet something more than all this, a further price to pay, if we mean to purchase Christ; And that is, that we part with all our good parts, and all the good common gifts of grace, which are found sometimes in good nature, and sometimes in the children of the Church, we must part with them all that we may win Christ 1 Cor. 3. 18. *If any man among you seem to be wise in this world, let him become a foole that he may be wise*: who ever would be a wise man, (as a wise man he cannot be, if hee have not his part in Christ) he must lay aside his serious and sad deliberation, and communication with flesh and blood, and all things in the way of God, that he thinkes will be prejudiciall, if any man be so wise, as to see this and that danger in a Christian course, let him become a foole; else he shall never become a Christian: if a man will be content to forsake all for Christ, he must first be a foole, and be content to be counted a foole, and heare every carnall man to count him a foole. And I speak not onely of carnal and civill wisdom, that, that only is to be denyed in this case, but common graces, which many times choakes all the hypocrites in the bosome of the Church; they are commonly choaked upon this point, upon these things they trust, and doe therefore verily beleeeve, that this and that interest, God hath in them, and they in God; because they have received such and such gifts from him, and this is the case formerly mentioned, *Matth. 7. 22, 23.* they pleaded their spirituall gifts,

E

though

though common gifts, and such as may be found in workers of iniquity, they prayed to God, a common gift; and they professed in his name, they had propheticall gifts; some measure of the spirit of ministry, and they were able to cast out devils in Christs name; now when as men do trust upon these, and settle themselves upon such a change, truly, hereby they loose that power in Christ which else they might have had. Its a wonder to see what a change propheticall gifts will work in a man, 1 Sam. 10. 10, 12, hee, there Saul had a spirit of prophetic came upon him, and the people wondered at it, it works a strange change in a man, and so in the next chap. the 19 and 23 ver. he prophesied til he came at such a place, so that you shall see a man that is trained up in any good order, though sometimes given to loose company; when once God begins to poure into him any spirituall gift, to enlighten his mind, and to enlarge his affection, that hee begins to have some love to, and some joy in the Word, and some sorrow in hearing of the Word, and some comfort in meditation: Its wonder to see what a change this will work in the spirit; he forthwith begins to abandon his loose courses, and sets himselfe to a more strict course, then hee begins to see his acquiste learning is but a small matter to edification; hee prizes his spirituall gifts, and hee is able now to doe much; and when a mans heart is thus changed by propheticall gifts, it workes in a man such confidence in his soule, that he thinkes all the Congregation shall perish before he can perish, and if Ministers, may be thus deceived by common gifts and graces, how much more may their poor hearers bee deceived, when they by hearing the Word find such comfort, and illumination, and enlargements, that they thereby finde a great change wrought in them; and yet if ministers may bee so much deceived, in presuming vainly of their good estate, which was not so, then much more common Christians: Should any man presume at *Salus his trembling*, *Alf. 24. 25.* At *Jehues zeale*, *2 King. 10. 16.* At *Ababs humiliation*, *1 King. 21. 28, 29.* At *Herods joy in hearing*, you know what became of all these, these be graces of God, though but common graces, and

and if the Prophets were deceived, may not these be deceived also, that have neither Christ nor any part in him; and therefore a man that would bee sure not to goe without Christ, nor without life in him; he must not trust in any spirituall gift he hath received, though his mind be inlightened, sometimes to feare, sometimes to joy, to humiliation, to enlargement, to zealous reformation, yet rest in none of these, for these you may have and yet want Christ, and life in him; common graces may and will deceive you, a man may have all these, and yet not prize Christ, as his cheifest good; he may have all these, and yet not worship him: Notwithstanding all these, there may bee some iniquity in their hands for which cause God will not shew mercy to them: See and observe, if in the midst of all these you do not worke *some iniquity*; they were *workers of iniquity* alwayes at the best, *Matth. 7. 23.* you may be workers of iniquity, notwithstanding all these; and therefore consider if there be not some veine of pride, and hypocrisie, and covetousnesse, that cleaves fast to your hearts, which you allow your selves in, which if you doe, these very gifts will bee your ship-wracke, your anchor will breake, and your ship will bee carryed away, and you fall downe in destruction; but see that your hearts bee cleane, and see that there bee not an ill thought or way that you allow your selves in, and if so, then your heart will lay hold upon God, and you will prize Christ, and then it is a signe those gifts you have are not in hypocrisie; for in an hypocrite, they are alwayes found with some sinne, which if a man doe not willfully shut his eyes against hee may see, for our Saviour speakes of such a sinne in them, as the rest of the people of God may know them to be counterfeits, from verse 15 to 23. *You shall know them by this, doe men gather grapes of thornes, or figges of thistles?* have not they their ill haunts, but put away these from you, if you mean to have Christ.

Fifthly, If we would have Christ, and life in him, we may have him in Justification, but not in growth of Sanctification, if you part not with confidence in the saving

graces of Gods Spirit, you must not looke to be justified by them, for if you doe you wil discover them not to be sanctified graces, nor the fruits of them, the fruits of saving graces; *Christ shall profit you nothing, if you looke to be saved by the righteousness of the Law*, Gal. 5. 3, 4. If therefore we thinke that for these graces sake God accepts us, truly we loose the things that we have wrought, and for all that we have received, we have no part nor portion in the Lord Jesus Christ, neither *Abraham* nor *David* hath whercon to boast, Rom. 4. 4. 18. *But blessed is the man to whom the Lord imputeth no sinne, and in whose spirit there is no guile.* Therein stands our blessednesse, when the Lord imputes not sinne to us, but if we looke to be justified either by the gifts of grace we have received, or by the workes and acts of grace that we have performed, we shall certainly fall short; *Paul* knew nothing wherein he had dealt unfaithfully, and yet was he not thereby justified, 1 Cor. 4. 4. *but he that justifies me is the Lord*; and therefore if you trust upon a gift, and thereby to be justified and accepted, you declare your graces to be but common, and such as are but found among Hypocrites, and in this, the Papists have cause to groane under the burthen that lyes upon their religion, they by looking for salvation, and acceptance by common graces, doe plainly shew, that Christ profits them nothing.

And further, as you are not to trust upon them for justification, so neither are you to trust upon them for the life of your sanctification, for though they be truly parts of sanctification, faith, hope, love, patience, humility, and every other grace of God which flowes from our fellowship with the death of Christ, because these are parts of our sanctification, you may looke at them as precious tallents received from God, yet if you trust in these, in preaching, or praying, or edifying your selves, or families, or neighbours, and that in the strength of these you *shall doe valiantly, and bring mighty things to passe*, and be a fruitfull Christian, you have truth of grace, sound hearted saving grace, and you doubt not but God will carry you an end in a comfortable Christian course; if so, you wil finde this to be true,

true, that you wil want Christ in the quickning and enlarging, and thriving power of the life of your sanctification, it can be but that where saving grace is, there is Christ; but you may have Christ and yet have but a dead Christ of him, he may be so dead in your spirit, that you shall cry out, O what a dead heart, and a dead spirit have I, and yet I doubt not but Christ is in my heart; true, it may be thou hast received him, but Christ can tell how to lye dead, and to worke but little there where saving grace is layed up; and therefore *the life of Christ is not a life of grace, but a life of faith*. I live not by all my zeale and humility, and gifts of grace, for I might have all these, and make but dead work of them all; How then? *By the faith of the Sonne of God*, Gal. 2. 20. It is one of the chiefeest points that concernes our Christian practise, and therefore I pray you consider it; the life of Christianity is not a life of wisdom and graces, but of faith: if you would have Christ live in you, and live so that he may shew his life in you, you must then live by faith; that is, not only looke for your justification by faith in Christ, but looke for your sanctification and consolation from Christ by faith, that if you goe about any duty, goe not about it in the strength of grace received, preach not, or pray not in the strength of your knowledge, and love, and zeale, and humility, but go about them all in faith in Jesus Christ, that is by comming to him, and being inwardly sensible, that unlesse he put new life into us, and make new worke in our soules, we may have but a dead businesse of it, all the graces of Gods Spirit in us but dead; and herein it is wonder to see sometimes, how Gods servants are straitned, all for want of the life of faith in their soules; if God cut short with us, it is because we doe not live in Christ, but in the spirit of grace, and think to walke by the strength of grace received, we loose by it, and spend of the stock of grace; and therefore remember that speech, *Esa. 40. 30, 31. They that waite on the Lord shall renew their strength*, to shew you your duty; it is a borrowed speech from young men going out to warre, they goe out in th nam: of the Lord of Hosts, as David went out against

Not this.

*Goliab*, 1 Sam. 17. If we waite upon the Lord, and be sensible of our owne Insufficiency, and unworthinesse of doing any Christian duty, and not depend upon our owne sufficiency, then we shall finde God lifting us up farre beyond all our owne apprehensions; and gifts: God wil put a new life into us, and in this case even the weakest gifts of Gods servants are sometimes much enlarged, and the same Christians gifts farre more enlarged at some time, above what they are at another, only by waiting upon the Lord, and that puts life into our duties; therefore if you would finde Christ to be the life of your sanctification, then you must put away all confidence in saving graces, they are not able to make you bring forth any one lively fruit of Sanctification, I mean in your owne estimation; and you will have little comfort in it. There is in this case much difference between one Christian and another, and between the same Christian and himselfe, at one time and another, according to his waiting on the Lord for the renewall of his strength, therefore trust not in any grace, if you dor, you wil want it when you stand in most need of it.

---



## SERMON III.

I JOHN 5. 12.

*He that hath the Son, hath life, and he that hath not the Son, hath not life.*



Now come to speake of the third way of having Christ, and that is by way of Covenant, *Esa. 49. 8. I will give thee for a Covenant of the people, to establish the earth, to cause to inherit the desolate heritages, Psal. 50. 5. Gather my Saints together unto me, those that have*

A third way of having Christ is by Covenant.

made a Covenant with me by Sacrifice; so that would you know to whom God is a God, and to whom it may be said, *He is my God?* Any of us that have made a Covenant with God by Sacrifice; no man hath him unlesse by way of covenant, for all these wayes, though divers in explication, yet all co-incident to this having of Christ. And such as have made a covenant with God by Sacrifice, they are his people; of them it is said, *I am thy God*, vers. 7. according to the tenour of the Covenant, *Gen. 17. 7. Behold, I make a Covenant with thee this day, to be a God unto thee, and to thy seed. God becomes a God to me, and to my seed by way of covenant; so Deut. 29. 10. to 13. both your Children of understanding, and your little ones of no understanding, you are all here before God this day, to enter into a Covenant with him, to keep his Commandements for ever; you and yours enter into a Covenant with God, and this is the way of having him for our God, Deut. 26. 17. 18. This day thou hast avouched the Lord to be thy God, and he hath avouched thee to be his people; Junius translates the word, Thou hast required by way of Covenant, and he hath promised that he will be thy God:*

In



in the originall it is, *he hath made thee to speake, thou hast made God to speake this*, as men that make promises one to another, so that when people give up themselves to be the Lords, and offer themselves up to him, and when God requires it of us, we yeeld our selves to him, and desire God to be a God to us, then he is our God, and we are his people by way of Covenant, 2 Cor. 8. 5. *They gave themselves first to the Lord, and then unto us by the will of God*, when we have bestowed our selves upon God, he is not wanting to receive us, to bee his people.

Now for further opening of this, It was said this Covenant was made with God by way of sacrifice, *Psal. 50. 5. 7.* that was according to the sacrifice which the people of God did solemnly offer before God, of which you read, *Exod. 24. 3.* to the end of the eighth ver. *Moses* told the people the words of the Lord, and the people answered with one voyce and said, *All the words which the Lord hath said, wee will beare it, and doe it*; They promise themselves to be an obedient people to God, what ever he commands them, that will they hear, and that will they do.

And on the other side, *Moses* tooke the blood of the sacrifice, and sprinkled it upon the people, and by this meanes they did passe into Covenant with God. It implies thus much, when we come to make a Covenant with God, we proteste our selves as guilty of death, and therefore look up to Christ, desiring that his death might be imputed to us, and we thereupon offer our selves, soules and bodies to bee obedient to God to the death; onely we require this back againe of God, that as we give up our selves a sacrifice to him, so that the Lord Jesus Christ might be imputed unto us; and the blood of Christ, and the life of Christ might be communicated to us; his life of righteousness, and holiness, and of eternal glory, all that life that is in Christ might become ours, this doth God require of them, and this is to make a Covenant with God by way of sacrifice; for the Burnt-offering, *vers. 5.* was a Type of Christ, the Meat-offering was a Type of the peoples giving up themselves to God, and this is to make a Covenant by sacrifice: we confesse



fesse we deserve death, but for time to come, we desire to give up our selves, to do and suffer his will, onely we desire that the blood of Christ might be sprinkled upon our souls, and that we might live in his sight.

Now those that have thus made a Covenant with God, hee calls them his people, and Saints. Thus you see what it is, and wherein this Covenant stands, sometimes some branch of this is expessed in other Covenants : God promises to *Abraham*, that he will be a God to him; that is, he will not only be a good Father to him, nor only a good Master, or Tutor, nor only a good King, nor a good Phisitian; but what soever is good, that is in God, and it is but a drop, but a sparke of the well-spring of life in him, all the goodnesse that is dispersed in the creature, flowes from him; there is goodnesse in a good Father, or Magistrate, or Minister, or Friend, but when God undertakes to bee a God to us, he promises to be to us whatsoever is good in the creature; a good Father, a good Friend, a good Phisitian, whatever is good for soule and body, he will bee all in all to us, and that partly in his owne person, and partly, in so ordering matters, that all those things wherein his goodnesse is communicated, he will so dispose them, that we shall see a goodnesse of God in them all; we shall see the presence and goodnesse of God in all the blessings we partake in this world, he will be whatsoever is needfull for us in every kind, and though any meanes should faile, yet God will not faile us: this do we desire of God, when we desire him to be our God, God is an heape and fountaine of goodnesse, and he undertakes so to be to us.

Extent of  
the Cove-  
nant on  
Gods part

God a  
fountain  
of goodnes  
to his.

Now as wee expect this from God, that he would be a God to us, so we desire also and offer our selves back again to God, to be obedient to his will, and to waite upon him for all that which he hath promised us, to expect it, and to waite for it; And when we undertake to be obedient to him; not that we promise it in our owne names, and for our owne parts, but in the behalfe of every soule that belongs to us, as wee desire a blessing upon all that belongs to us, so we offer up our selves to God, and our wives,

Extent of  
the Cove-  
nant on  
our part.

and children, and servants, and kindred, and acquaintance, and all that are under our reach, either by way of subordination, or co-ordination, so farre as in our power we may reach, either by Commandement or counsell, we do as much as in us lyes promise to God, that we and our households will serve the Lord, *Iosh. 24. 15. hee and his household*, that is, his children and servants, and all that are bought with mony, they will all serve the Lord, this they offer to God as a Father in a family; he and his, so much as he is able, will prevaile with them, to keep Gods Commandements, and God will be a God to them all; a Father, and Master, a Magistrate and Minister, Husband, Friend, and Phisician and all, and whatsoever is good, thus you see how God comes to be ours by way of Covenant.

Covenant  
three-fold

For further clearing of this poynt there is a three-fold Covenant, wherein God doth bind himselfe to his people, and we back again to him, according as there is among the reasonable creatures.

1 The first is, Between Prince and People, so the high Priest made a Covenant, between him, and between all the people, and between the King, that they should be the Lords people, and such a Covenant there is usually in all well governed Common-wealths, unlesse the King comes in by way of Conquest and Tyranny, but in well settled Common-wealths, there is a Covenant and Oath between Prince and People.

2 There is a Covenant between Man and Wife, of which it is said, *Prov. 2. 17. Which forsaketh the Guide of her Youth, and forgetteth the Covenant of her God.* These are all called the Covenant of God, he is a party in the Covenant ever.

3 Another, is an Oath or a Covenant of God to passe betweene Friend, and Friend; such was the Covenant between *Jonathan and David, 1 Sam. 20. 16.*

Now there is a certain Covenant between God and his people in all these, that look what a King requires of his People, or the people of a King, the very same doth God require of his people, and the people of God, that offers himself to be a God to his people, that is, a Governor, a Provider for, and

and a protector of his people, to fight their Battels for them, and to guide and rule them in peace and justice; and the people undertake to be obedient to his Lawes, to whatever he declares to be the counsell of his will.

Again, there is a Covenant of Marriage between God and his people, *Ier. 3. 14.* so as the Wife promises to be to her Husband alone, *Hos. 3. 3, 4.* so the Church of God promisseth, that she will be for God alone, and God will be for us alone; and we embrace the seed of his Word and grace in our hearts, and bring forth fruit to God alone.

And there is also a Covenant of Friendship between God and us, *A covenant of Salt, 2 Chron. 13. 5.* A covenant of Salt is to be fed with the same salt, as it were, to eate many a bushel of salt together, that is a covenant of friendship; *Didst not thou give the Land to the seed of Abraham thy friend for ever? 2 Chron. 20. 7.* therein he fitly expresseth the nature of a covenant of salt, by friendship for ever; salt eaten together expressees familiarity, and durableness, now God expresseth himselfe thus, to enter into a covenant with his people; he takes *Abraham* as a friend for ever, and *Abraham* takes God as his friend for ever; and this league of friendship implyes not only preservation of affection, but it requires a kinde of secret communication one to another, and a doing one for another. God he grants our Petitions for us as a friend, and we doe his Commandements as a friend out of the integrity of our hearts; *Iohn 15. 14. Ye are my friends if ye doe whatsoever I command you; I know that Abraham will command his household to feare mee, Gen. 18. 19.* and therefore in *vers. 17. and 18.* he saith, *How shall I hide from Abraham the thing that I am about to doe?* and it was concerning a secret counsell of God, now when God undertakes to be our friend, he undertakes to communicate sundry of his Counsels to us, his secrets are to them that feare him, *Psal. 25. 14.* Many secret passages shall their hearts be made privie to, that others shall never be acquainted with; he will acquaint us with his secret purpose about a people, sometimes in Prayer, sometimes in Humiliation, sometimes one way, and sometimes another, so as you may see he

Covenant  
of Salt.

walkes towards us in a covenant of friendship; and so he wil play a friends part, he wil counsell us for the best, he wil tell us, this, and that, is the best course for us to take, *Psal. 25. 12. Him shall he teach: He wil come and tell us what he would have us to doe, Psal. 32. 8.* Sometimes by his Word, and sometimes by his Providence; and when wee looke up to him as to a friend, he wil doe a friends part: And on the other side, for our part we shall never take any businesse in hand, but we shall sadly and seriously communicate all our affairs with God, and think our selves bound to doe it, not to dare to rush upon any thing but upon consultation first with the Lord, and acquainting him with such and such things; *We know not what to doe, but our eyes are unto thee, 2 Chron. 20. 12.* So we offer up our selves to be ready at his commandement, to doe whatsoever he shall counsell us to doe; let him but make our way plaine before us, and we wil heare him in whatsoever he requires of us, be it what it wil be, if God lay it before us, we wil doe it, *Psal. 119. vers. 1. of the fifth Part. Teach me thy statutes, and I will keep it even to the end.* Observe then, whether we have Christ for our Christ by way of covenant, did there ever passe such a conveyance between Christ and you, to God the Father, about him and your soules, that if God should looke upon you, and consider your case, your just and due desert is everlasting destruction; and therefore you account your selves unworthy of any mercy from God, but yet notwithstanding if he wil be but pleased to accept the death of Christ for you, and to be-sprinkle you with the blessings of his grace, you wil give up your selves to an acceptable service of him all your dayes, and wil be ready to doe his wil, and that he shall be to you as a King, and Governour. Have you ever passed over to him your preservation, and protection, and provision? And looke what affection is between Husband and Wife, hath there been the like affection in your soules towards the Lord Jesus Christ? Have you a strong and hearty desire to meet him in the bed of loves, when ever you come to the Congregation, and desire you to have the seeds of his grace shed abroad in your hearts,

hearts, and bring forth the fruits of grace to him, and desire that you may be for him, and for none other, and you desire to acquaint him with all your counsels and secrets, and desire to doe nothing but as he shall counsell and direct you? And have you therefore been willing to give up your selves, you and yours to be ruled by Christ; and is it the griefe of your soules if any of your Children, and Servants shall not stoop to God, and if you use the best meanes to draw them on to goodnesse? truly then you have Christ for your Christ, because you have him by way of covenant: When God gives us hearts thus to agree with him, he alwaies prevents us, he is ever before us, then Christ thou hast, and in him thou hast life; but if on the contrary, we never come before God in acknowledgement that death was our portion, and desired the blood of Christ to be applied to us, not in an overture of speech, but when it comes to the point, what wil you doe? Wil you accept him as your friend, and as your Husband, and wil you expect all good things from him, and you wil not dare to venture upon any course or way further then the light and sinceritie of the Word gives liberty? And if you never came to this, nor was it ever your care whether your Household served God or no, though they sin against God, and sweare and lye, yet all this is nothing to you, but it is all one with you, then there wants a covenant betweene God and you, and then if you have him not by covenant, you have him not at all; he that hath him any way, hath him every way, though it be not so clearly seene every way; if you have him, then you have friends and enemies in common; if it be not so with you, that you observe not the counsels of God, but you wil be at a loose end, and doe what you thinke good in your owne eyes, then there is no covenant between God and you, and then you have not Christ, and then no life, much lesse in abundance.

Object. But you say, *who is there that so lookes to himselfe, his Wife, and Children, and Servants, so to his owne heart and others, as that they are so wholly conformable to Gods Will in all that he counsels and commands, and who so expects such blessings, but that*

they take from God many things in ill part, and oft times sit down murmuring and discontent.

*Ans.* Even they that make a Covenant with God, they often breake Covenant with him; and so often as you entertaine any thought in your mind, wherein you have not consulted with God, and doe any thing further then you have warrant from God, so often have you broken Covenant; so often as there is any passage in our lives, for which wee had not warrant from the mouth of God, and wrought it by the strength of his grace, and eye of his providence, so far have we broke Covenant with him; but yet notwithstanding this breach of Covenant, here stands their helpe, and this is their comfort, that God hath given Christ for a Covenant, *Esa. 49.8.* so that he will make good our breach of Covenant on his owne part, and *Heb. 7. 22.* he becomes a Surety for our parts, God needs no Surety for his part, but wee need one; so that if wee have Christ for our Surety, then this is required of us, that knowing we have broken Covenant with God, we ought to blush, and to be ashamed of it, *Ezra 9.6. to 12.* and *Dem. 9.5. to 10.* they confesse they have broken Covenant with God, and thereupon they sit down blushing, and weeping, and rending their garments, that they should enter into such a solemne Covenant with God, and hope to receive so many mercies from him, and yet so unfaithfully to breake Covenant with him, when we see that we have transgressed and forgotten the Covenant of God, and breake the counsells of God, we or ours: It is for us in such a case to do as those people did in *Ezra* and *Nehemiah*, who broke Covenant with God; to go and blush before him, that we should deale so unworthily with that God, that hath made such a perpetuall Covenant of faith with us, that will be all that is good to us, and hath not been wanting to doe all for us: and we notwithstanding, who undertooke, solemnly that we and our children, and servants should walke after God, and wee would teach them to doe what is good in Gods sight, and yet we do not take care that they do so; and for other of our friends, whom we might be helpfull to, we wholly neglect.



left them; we ought to shame our selves for this breach of Covenant, else we cannot say, that wee make a true Covenant with God, & charge our selves for being so false unto God, and then some good may come of it. When the people had broken Covenant with God, and God was very angry, and would have no more to do with them, *Exo. 32.* But *ch. 33.* the people put off their best cloathes and came before him, and humbled themselves in his presence, and put off their best cloathes, and intreated God to bee reconciled unto them, and then he againe renewes his Covenant with them. To shew you how God is wont to expresse himselfe to his people, when we have broken Covenant with him, God will say, he will not look at us any more, he wil never protest us more, he will neither meddle nor make with us, but will expose us to all evill; now if hereupon we returne and bewaile our breach of Covenant with God, how little good we have done, and how little serviceable we are, he is then wont to let us see, that his Covenant was never so far broken, but he can tell how to be good to us, for the Lord Jesus Christs sake, And this is a third way of having of Christ.

A Fourth way, is a way of free acceptance, wee have Christ by receiving him, that is the last way, whereby Christ is said to be conveyed to us, *John 1. 12. to as many as received him, so them he gave power to be called the sons of God,* that is the life of a Christian to become a Sonne of God, and God is the Father not of the dead but of the living, so that here is a receiving of Christ by faith, whereby we become the sonnes of God, so that if you would know, whether you have Christ or no, whether or no do you receive him? Receive him by faith, and that goes through all the former, but something different. Amongst Interpreters this receiving of Christ is many wayes taken: Some say it is to receive him as a King and a Savior, and it is not in vain, but under correction: It doth not fully Interpret the notion of the Word; But the substance of the thing, delivered by the Holy Ghost, if I doe not mistake it, the phrase expresseth thus much; As many as receive him into their hearts as in-  
to

to a House or Temple, and it will hold according to the comparison used by the holy ghost; *he came unto his own*, into the Temple, or House of God, and thither he came as into his owne proper place, he came unto his owne; you are to conceive, he speaks not only of Christs comming among them in the tabernacle of flesh and blood, for of that in vers. 1. but the whole Chapter is an History, and declaration of Christ, partly before the world was; and in their giving light to all in the Creation, and after the fall, when the world was growne darke, then he was the *true light*, that *enlightened every one that was in the world*; now he was in the world, and the world was made by him, but the world knew him not. And he came to his owne people in his Ordinances, and they apprehended him not; but as many as received him of old, to them he gave power to be called the Sons of God.

But for further opening of this Phrase, read *Job. 19. 27.* *He took his home to his owne house*; it is in the originall the same word with that in *John, 1. 11.* *in to his owne home*; he came unto his owne home or house, unto his owne Temple and people, and they received him not, but neglected his Ordinances, neglected to seeke Christ in the Temple; but as many as did there seeke him, and looke toward him, he gave them power to be called the sonnes of God; so that to receive Christ according to the meaning of this place, is, to receive him into our hearts as into his proper house; and he comes there as a Master, and these receive him as into a Temple, then we have him by receiving him into an house or home; now you are the *Temples of the living God*, 2 Cor. 6. 16. *I will dwell in you*, and you shall receive me.

Christ received as into a temple three waies.

Now, how doe we receive Christ into our hearts as into a Temple? There be three things by which we receive Christ as into a Temple:

First, when we doe prepare a way for Christ to come in to us, as it is said of *John*, he prepared the way for Christ, that so he might suddenly come into his Temple, *Mal. 3. 1.* and *Isaiah* speaking of the same Messenger, he saith, *Every*

*mountaine shall be brought low, and every valley filled up; crooked wayes be made strait, and rough wayes made smooth, Isa. 40. 3, 4.* and this is the preparation we must make for Christ to come into us; you have sometime heard this fully spoken to; that is, when the high mountaines of our great spirits, and lofty lookes, are brought so low, that we are content to be nothing in our owne eyes, that we have all we have in Christ, and are able to bring nothing to him, and are willing that he should take all from us, whatever he would have us to part with; and when we are willing to be whatsoever he would have us to be, and that he should doe with us what is good in his owne eyes; then these high mountaines being brought low, we are made fit for Christ to come into us, we must have no crooked wayes of our owne; if we have any imagination of our owne left in us, that we wil part with such and such Lusts, but yet are loath to be disposed of in all things as God wil have us, then there is no roome for God, he wil not climbe for it; but if we smooth the way for him, then he wil come into our hearts.

But besides this, there is to be filled up every low valley, and that holds forth two things; Every Valley shal be filled, that is, first, every base heart shall lift up it selfe to the high things of God, for he speakes of vallies first, as if there were such a low dejectednesse in the Creature, as made it unfit for Christ; God requires that every base heart should be exalted, to the minding of high and heavenly things, lifted up farre above these low things that cannot reach the wayes of God, these Gates must stand open, and be lifted up, *that the King of glory may come in, Psal. 24. 7. to 10.* and he meanes the gates of our hearts, and he calls them, the gates of eternity, they are our hearts and soules; stand not poring upon earthly things here below, but lift up your heads higher, looke for a God, and for a Kingdome; stand not pedling about these earthly things, as if you had nothing else to looke after; your hearts lye too low for Christ to come into, but if you would lye leuell with him, then lift up your minde to heavenly things; let the bent of

your heart be for pardon of sinne, and for everlasting life, be of a leuell frame of spirit to the Kingdome of Heaven, and then Christ will come into you.

And as it implier, that the heart must not be too low for Christ through basenesse of spirit, and an earthly mind, so it may be too low through despaire, and through excessive sorrow for sinne, he may be cast so low downe in dejection of spirit, that his heart lyes too low for Christ, not able to lay hold on Gods favour to him in Christ; thinks the Promises belongs not to him, is is well and happy for them that can lay hold upon them, but for his part there is none of these Promises reach him; Did yee ever know any in my case finde mercy? now the heart lyes something too low, this mans heart is not base, he looks at Christ as the most honourable thing in the world, he sets his heart upon the blood of Christ, and would be glad with all his heart that he had his part in it, but he is dejected, and lyes too low, fit to despaire, and therefore in this case a Christian must be thus farre exalted, as to be made leuell with Christ, to beleve there is hope in *Israel* touching his estate; Christ hath had mercy upon many in such a case, and he wil doe so to us, if we seeke him in the way of his Ordinances, and if therefore we resolve to seek him, and put our mouthes in the dust, expecting salvation to be revealed by him, and follow him in his Ordinances, and never have fellowship with the unfruitfull workes of darkness, and wil still continue to seeke him, then we begin to be something leuell with Christ; But you say, There is such a crookednesse in my heart, and un-evennesse, that Christ cannot come in; truly that must be made strait. Princes are not wont to goe downe back lanes, but downe plaine wayes; so Christ, as he would have his way neither too high, nor too low, so he would not goe round about, but would have the way to lye plaine before him; the judgement, and heart, and affection, lye in such sort of evennesse as simply to aime at the glory of God in his way, and therein to be ruled by the Word of God, and then is the heart of a man in a good frame; if there be nothing in a  
many.

mans heart, but hee is willing to bee guided in it, by the streight rule of Gods Word, and hee aimes directly at the glory of God, and the comming of his Kingdom, and the doing of his will, then is all a mans crooked wayes laid aside, and the heart lyes so leuell, that Christ will suddenly come into his Temple, these crooked windings of a spirit of hypocrisie are made streight, when he is brought low, yet he may have much hypocrisie in him, pretend to be more then he is, he may be doing good dutys more to be seen of men, then that God should observe him; therefore when God hath brought us to this, that we are desirous of grace, rather in truth then in outward shew, or if in shew, but that we might doe others good thereby, and singly aime at Gods glory in it, and desire and endeavor to walk by the streight rule of the Word of God, then are our hearts cleansed in some measure, from the crooked windings of hypocrisie, which might hinder the free passage of Christ into the soul.

And yet there is another winding in a mans heart, though in some truth the dutyes be done, yet there is many times an aptnesse in us to cover and to wind about our own sinnes, and to make them lesse then they be, and this is a wicked course, *Psal. 125. 4, 5.* and therefore God would have us deale most plainly with him, that in the singlenesse of our hearts, when it may stand with the glory of God, and the confusion of our own faces, we will not be wanting to lay open our hearts before him, these be such windings as will not profit us, when we deal plainly and confesse what we have done, and come to be thus open hearted to God, then is Christ ready to come suddenly into his Temple, when we have brought downe our high spirits, and raised up our too low, base and dejected spirit; and laid all leuell before him, then there remains no more, but for Christ to come suddainly into his Temple.

But yet besides all this, when al this is don, yet there may be stil a great measure of a rough, and harsh, and sharpe, and fiery spirit in him, which Christ will have removed before he comes to dwell there, before that, he will have this harsh-

nes and bitterneſſe laid down, that they ſhal be ſmooth and level before him, the frame of the heart ſhal be as meeke as a Lamb: The Lamb of God will not lye in a den of Lyons, and if we breake out into harſh and unſavory diſtempers afterward, we ſhal damp the life of God in us, the life of Chriſt will be dead in us: and therefore if you deſire to entertain Chriſt into your hearts; then lay aſide al harſhneſſe, and bitterneſſe, and roughneſſe, and al guile of crookedneſſe, 1 Pet. 2 12. then you ſhal have life in the Word, and find Chriſt to be yours: This is the firſt thing whereby we receive Chriſt.

Second  
way of re-  
ceiving of  
Chriſt.

Secondly, Suppoſe he be come, there is thus much more required to have him, and to keep him there: we muſt look there be no unholy thing remaining there, all vaine and common things muſt be removed, no prophane matter muſt ſtay there, 2 Cor. 6. 16. *touch no unclean thing.* And if Chriſt be come unto you, you muſt not onely remove all ſinfull and unclean matter, but alſo all common matter, and now every thing muſt be dedicated to God, and you muſt goe about your callings as becomes Chriſtians, and you and all yours muſt be dedicated to God; your ſilver and your gold muſt be dedicated, and onely ſpent upon ſuch uſes, as God calls for, and therefore look at every thing ſo, as God may have glory by it, and let him not bee diſhonoured in any thing by you, all that you are, and have, muſt be dedicated to God; mind, and judgement, and conſcience, and heart, and affection, love and hatred; your whole man, and all your labours, and all you can reach, lyes as a conſecrated thing, elſe God will not dwell livelily in you, unleſſe you have a care to keepe every thing cleane, you ſhall find this to be true, *Chriſt loves to lye cleane, and Religion loves to lye cleane,* and if hee ſee naſty ſluttishneſſe in us, he will be gone and wil not tarry there; he would not have naturall uncleannes to appear among you, but let al ſuch be covered, and let no ſuch deſilement be ſeen among you, he would have all kept in an holy reverent frame, ſuch as might become the preſence of God.

The third  
way,

Thirdly, The receiving of Chriſt into our hearts as into a Temple implyes to keep the charge of his Ordinances and holy



holy things, to offer to him all our sacrifices, and to look that all be performed in such a manner as himself requireth, God chargeth it as a sinne upon his people, *Ezekiel 44.8.* *ye have not kept the charge of my holy things*, but ye have set keepers of my Ordinances in my Sanctuary for your selves, God will not dwell among them, when they set up the uncircumcised to offer up their Sacrifices, God will have every man to take charge over his own Temple; have a care of your selves, put not off your care to others, you may not put off the charge of Gods holy things, every man hath a charge to look to the things of God; not only to see that all unclean things be removed, and all common things dedicated, but to see that every morning and evening, Sacrifice be duly performed, and all things done in a right manner, else you will finde little life in Christ, and if he see this care in you, then Christ will come into his Temple and dwell there, and you shall have life in Christ, and that in abundance, you cannot have God for your God, but you must have a place, readily prepared for him, and keepe it in fitnesse, and comelynesse for him, trimme it up for an habitation for him, this God requires of every soule that will have God for his God. In a word therefore, doe but consider, whether your hearts have thus imbraced Christ or no; is your base hearts exalted to look after heavenly things, and are your proud hearts brought low to the obedience of Christ, do you find your ways of hypocrisie made plain before God, and is your rough passions made smooth before God, then you have Christ, whether you see him, or feel him or no; and do you find that when you have Christ, you dedicate your selves to him, and suffer no unclean thing in your selves or yours, and do you keep the Ordinances pure, and offer up your morning and evening sacrifice your selves? then you have received Christ, and it is your faith by which you do thus receive him; but if it be not thus with you, then say you have not received Christ, or if you have, you are to be humbled for your great neglect, and want of keeping of him.

Note this.



## SERMON IV.

I JOHN 5. 12.

*He that bath the Son, bath life, and he that bath not the Son, bath not life.*



Here yet remains two things for signes of having Christ, for in all this point of our Christian faith, there is no word but of more then ordinary and common use; And therefore when he saith, *he that bath the Sonne bath life*, some signes may be gathered from the word, *baving him*, and some from *baving him as a SONNE*; and some from this word *Life*, by which we may know, whether we have the Son and life in him.

Wee now come to speak of the second sort of signes, *Hee that bath the Son bath life*, then if we would have life in Christ, we must have him as a SON.

The thing then to be opened is, *What it is to have Christ, as the Son of the most high God*, and that will give further light to the Text, and to the consciences of them that would see the ground of their hopes settled upon a foundation, *Hee that bath the Son bath life*.

There bee three things implied in having Christ as a Sonne.

First it implies, that such as have Christ in truth, and so having him, have life by him; they do not rest in having any of the benefits of Christ, though they be spirituall, but they cheifely affect to have himselfe, not so much his benefits as himselfe; he doth not say, *hee that hath such and such spirituall gifts hath the Son*; no, though you have never so many gifts, and they such as doe accompany salvation

First thing  
considered  
in having  
Christ as  
a Son.

on, but that which he principally commends to us is himselfe; you shall read of a company of Professors that had Christ, and affected to have him so farre as they might have Loaves from him, Job. 6. 26, 27. but our blessed Saviour bids them in seeking Christ, *seeke not for leaves that perish, but labour for the meate which endureth to eternall life*; and that is only the Lord Jesus Christ himselfe: Labor not for any loaves, whatsoever you might finde in your pursuit after Christ. It was this by which Peter did discover the hypocrisie of *Simon Magus*, he desired the gift of the Holy Ghost, but for Christ himselfe, his heart was not set upon him, but he only desired that in which lay most profit; for had it been in his power, that upon the laying on of his hands upon any, Tongues might have been given, and Sickneses healed, he might have grown mighty in the world by that trade, *Act* 8. 18, 19. And *Balaam* he was somewhat more upright in his desire then *Simon Magus* was, one would thinke that he had sought after Christ, for he wished not for any temporall thing in this world, only that he might have a comfortable end, he would feather his nest with Immortality, and invest himselfe with the Robes of incorruption, and such kinde of other glory, as the Saints in light doe partake of, but it was no more his desire then the other, to desire Christ for himselfe, but only a blessed end, that he might be translated into immortality and glory, and so might be kept from fellowship with those Devils, and evil Spirits he had been acquainted with all his life long, that he might not have fellowship with them when he departed hence; but did not desire Christ for himselfe, and therefore whatever gift he had, as he had a notable spirit of Prophesie, as the Spirit then came upon him, speaking of the marvellous blessings reserved for Gods people, yet notwithstanding he never sought Christ in any of them, and therefore though he might have some glimpse of the Vision of God, yet of Christ he had none; whereas there is no true Christian that doth most esteeme the having of Christ, but doth not only seeke Christ without respect of Loaves, or Money, or of a quiet Conscience in time of death, but even

even in the very time of this life, when he seekes after the Ordinances of God in this life, there to live according to God, and to finde pardon of sinne, and peace of conscience, and subduing of his lusts, and strength of grace, and power of godlinesse, yet even in seeking the very Ordinances of God (out of which these are not to be found) yet in seeking of these, he doth not so much seeke these, or any blessing they doe afford, as the finding Christ in them; the story is notable, and famous in, 2 Sam. 15. 25, 26, 27. When *David* fled from *Jerusalem*, the Priests and Levites carried the *Arke* after him, and when *David* saw them overtake him with the *Arke* of Gods presence, in the enjoyment whereof stood the life of his life, the assurance of the pardon of his sinne, the assurance and presence of Gods favour, strengthening of his spirit in grace, and subduing his lusts) yet saith he, *Carry it back againe to Jerusalem, if I shall finde favour in the eyes of the Lord, he will bring me backe againe, and shew me both it and his habitation; but if he thus say, I have no delight in thee, behold, here am I, let him doe to me as seemeth good to him.* He would not wrong himselfe, nor doe the Church of God so much prejudice as to wrong God, and his Sacrifice, they were not to offer sacrifice elsewhere; nor could they finde any solemne presence of God any where but there, there were they all to meet, and it was the place where God had put his name; and he considering that, he could not have the *Arke* with him, but Gods Name should be dishonoured, and the Church of God would finde much prejudice with the losse of Gods *Arke*; and therefore rather then God should be dishonoured, and the people discouraged and prejudiced by the want of it, he would send it back againe, and is content to loose outward blessings; his care was not so much about outward things, his chiefeest care was, if he might have had his wish, that he might all his time dwell in the house of the Lord, Psal. 23. 4. and oh that he might be but a doore-keeper in this house, rather then to rest in the tabernacle of wickednesse; but yet when he could not have this great blessing, but with dishonour to God, and prejudice to the Church of God,

God, he rather layes downe the comfort that he might have from Gods Ordinances, and the help he might have from them, and those helps were very great; as pardon of sinne, and peace of conscience, growth in grace, subduing of lusts, and establishment of his heart in assurance of his election, and vocation; yet he is content to let them all goe that he might have what he hath without sinne to himselfe, and dishonour to God, or wrong to the Church; and this is a notable sign of a mans integrity and uprightnesse of heart, he would not have any thing whereby God might have dishonour; he would not have the Ordinances with the Churches losse, but rather sit out, and shifc for himselfe as well as he could, and would adventure the losse of them all rather then he wil stand to contend for them with the losse of Christ himselfe: And this kinde of frame of spirit was in *Moses*, he intreates God that he would not destroy the *Israelites* in the *Wildernesse*, least his name should be dishonoured, but rather blot his name out of the Booke of Life then cut them all off, *Exod. 32. 32.* Such is the uprightnesse of the frame of the heart of a Childe of God, that he desires not Spirituall blessings singly for himselfe, not for the peace of his owne Conscience, nor for the subduing of his lusts, nor for the strengthening of his grace, further then may stand with the glory of God; and above all things else he seekes the honour of God, the comming of his Kingdome, and the doing of his will; and if these concur not in his way, he would rather loose them, then dishonour Christ by having of them; he hath a singlenesse of heart in seeking spirituall blessings; he seekes them not for his owne ends, as you see in *David* desire, *Psal. 63. 1, 2, 3.* *My soule thirsteth for thee, my flesh longeth for thee, to see thy power, and thy glory, as I have seene thee in the Sanctuary; because thy loving kindnesse is better then life, therefore my lips shall praise thee.* He desires not there the injoyment of the presence of God, or the subduing of his lusts, that he might live at more ease, and have more comfort (though that be a lawfull end) but he would see the power of Christ more magnified in him; he would see a mighty increase of the grace

of God in him, not that he might be more excellent then his neighbours, more eminent in gifts, and to be better then others, or so esteemed; but he desires that all his lusts may be swallowed up, and that the life of Christ might more mightily over-rule, and over-sway him, and dwell mightily in him, that he might not live after his owne wil, nor to himselfe, nor would he live by the graces of the Spirit in him, but the life that he would live, is *by the faith of the Son of God*, Gal. 2. 20. that Christ and his life in him might worke all his workes in him and for him; and in that at any time he desires death, it is not that he might be freed from evil and misery, but that hee might be *dissolved, and be with Christ*, Phil. 1. 23. Though the other be a lawfull desire, but chiefly his desire is, that he might see Christ, whom from his first conversion he hath most loved, and in whom he hath lived all his life, and now to be wholly possessed of him, and wholly acted and swayed by him, not that he might have his heart filled with joy, but that he might be with Christ, not only as chiefest of ten thousand persons, but as the chiefest of ten thousands benefits of God, that should God give us pardon of sinne, his Word and Sacrament, and victory over all our lusts, strength of every grace of God, and everlasting life, and therewith fellowship with all the blessed Saints and Angels, yet to us Christ is the chiefest of them all, none greater then the gift of Christ; and this is the sincerity of a Christians soule, he desires more any benefit for Christs sake, then Christ for any of his benefits sake; for he whose heart is set upon Christ, more then upon the pardon of sinne, or salvation, that soule hath Christ, and life in him; he that hath Christ in his eye and heart above all blessings, he indeed is a true Christian, and hath Christ.

*Reas.* Christ must so be had, and we must so receive him as God gives him; now God gives us first Christ in all his Ordinances, and then in Christ all other things, all benefits in and through Christ, *Act. 8. 35. We preach to you Jesus*; we offer you him, all lusts layed aside, all sinfull corruptions put away, whatever separates between God and us,  
that



that being done away : We now offer you Christ, and in Christ plentious redemption ; but if we be without Christ, we are without true life.

As in the Sacrament, first you have the body and blood of Christ set before you, *Mattb. 26. 26.* and then sealed up, and confirmed to you in the Sacrament, and together with that justification, and further degrees of the sanctifying spirit, and further pledges of everlasting life, and glory ; No benefit, but its conveyed through him ; Christ first, and then the benefit. It is true, *Herod* received joy, but *Felix* trembling, and *Jebn* zeale, but none of these received Christ ; they received the huske, but wanted Christ ; they had the shell, but not the marrow and kernell within ; they received the benefit, but Christ they did not receive, and for want of him they had no life at all. *Simon Magus* bee beleerved, *Acts* 8. 13. but he had no lively faith, because he would receive the benefit, but Christ he minded not to receive : Unlesse the heart be knit to Christ, and the soule more seek Christ then pardon of sinne, or subduing of lusts, he hath no life in truth, *be that bath the Son, be bath life* ; not so, he that hath the gifts and benefits of the son : But *Christ* first, and in having Christ we have all.

Christ must be received as God gives him, we must acknowledge there is no life in any grace, but in Christ, *Hos.* 14. 8. *On me is your fruit sound, and without me can you do nothing* *John* 15. 5. Now then carry this truth home with you, and gather from hence a true estimate of your own estates, whether you may judge of your selves as living or dead Christians, Upon our having or not having of Christ depends our having or not having of life. How will you know, whether you have life or no, you say you have Christ, how know you that ? Whether is your hearts more set upon Christ, then the gifts of Christ ; Whether do you labour more for gifts, or for Christ himselve. And if you finde this, that in the truth of your hearts, you come not to the Ordinances, but to find your beloved there, not out of unclean and wanton spirits, but to *seeke him whom your soule most desires* ; whose favour and countenance you would rather

behold, then to hear the voyce of a pleasant finger, and you are not satisfied with any thing unlesse you find him; then shal you find life in so coming to the Ordinances *Can. 3. 1, 2, 3. By night in my bed I sought him whom my soule loved, &c.* The bed was the Temple, wherein God did reveale himselfe in his Ordinances, and disperse himselfe to his people in the bed of his love. Shee came to the Temple, not to seek any of the Priests and Levites there; She goes indeed to the *Watch-men*, and makes her moane and complaint to them, that she could not finde Christ in his Ordinances, and she durst not rest upon their opinions; but saith, have you not seen him whom my soul loveth? can you tel me any newes, or give me any intelligence of my beloved Saviour? Thus she inquires of the Watch-men: And from them she goes to the *Daughters of Jerusalem*, to her Christian friends and chargeth them to tell him, that she is sick of love. Now if thus to desire him, is to find Christ, then there is no more to be doubted of in such a case as this; But the heart thus seeking him in his Ordinances, and the affections gon after him there, more then after any of his benefits, then in truth we have the Sonne, he could not have our hearts, if we first had not him; And therefore it is a strong evidence we have him, because our hearts are set upon him. We search for nothing so much as for him; This is part of the meaning of that place in *Psal. 73. 25. Whom have I in heaven but thee, or in earth in comparison of thee?* he desires nothing more then him, neither peace of conscience, nor joy in the Holy ghost, nor any thing so cheifly, and principally as God; but if wee have a longing affection after pardon of sinne, and peace of conscience, and assurance of salvation, after subduing of lusts and growth in grace; these be blessed desires, and usually upright, and sincere, but there may be hypocrisie even in these very desires, and in using the meanes to attaine these; for sometimes by this meanes we seek Christ, and him in his Ordinances, not so much for himself, as for the benefits we have by him, which is a spirit of harlotry; As in a woman that it may bee hath a strong affection to match with such a man; but it is, but that hee might pay her

her debts, and that she might be well provided for, for the world, and that he might be a vaile, and a protector to her, these be lawfull ends to aime at; but if it be only and chiefly for these ends, it is not true conjugal affection, for if another man could do this for her as well as he, she could make choyce of another as well as of him, and she desires him, not for his, but for her own ends; And just so it is alike in this case, If a man desire the Lord Jesus Christ to this end, that he may have his sinne pardoned, and be furnished with grace, though these be spirituall ends, yet so much as wee prize the benefit above Christ, so much are we halting in the truth of our affection to him. If a woman in true conjugal affection, looke at no more but at the very bare man, if there be true love in her towards him, she is content to have him, though she have nothing else but his person; so if our hearts be truly set upon Christ we are content to have him, though wee should never see good day with him; though wee should never see peace of conscience with him, though no comfort of grace in him, yet would the soule say, that is truly affected to Christ, give me Christ, and I have enough, who, or what is there besides Christ? What is there? Why, there is variety of excellent graces: But *whom have I in earth but thee?* As if ye should put all other things in comparison against, or with Christ, they are nothing to him, then surely you have Christ.

But how much will this discord from the fellowship of Christ, the Sonnes and Daughters of men, who when they see the costlinesse of the wayes of Christ, they will neither seeke after Christ nor his benefits: But as for pardon of sin, as it passeth all understanding, so it passeth their desires; And for peace of conscience, they hope they have a good conscience; or if not, they doe not search to know it; and as for the graces of the spirit, and subduing of lusts, they have a good hope, and beleive as well as the best: And for the Kingdome of glory, they hope if God grant them mercy they shall come to heaven at the last: These men are far from having the Lord Jesus, and life in him; they are so far off from seeking the Sonne, as that they do not so much

True love  
to Christ  
wherein it  
is.

as seek those mercies and benefits which in Christ are conveyed to their soules, they neither have him nor none of his. *They say to the Almighty depart from us, for we desire not the knowledge of thy law,* Job 21. 14. of such God saith, *They would have none of me,* Psal. 81. 11. not only *have him*, but *none of him*; that is, nothing that was his, not any saving benefit of his; the world we would have, but none of those choyce and heavenly blessings of Christ; no pardon of sin, no peace of conscience, no care of Christianity, or faithfull Ministry, no feare of God, nor keeping of his Commandements; deare hearts for us, how shall we ever conceive that ever we should have life in Christ, when we doe not so much as desire the very benefits of Christ? which yet a man may desire and loose all too, and when a man hath not so much as an affection to the things of Christ it is very dangerous.

But secondly, when a man is in this case, that there is a desire in a man after the benefits of Christ, more then after Christ himselfe; all this while you want that sincerity upon which Christ wil give us a comfortable meeting, and speake peace to our soules; we are not yet come to that condition, as in which he wil say; *My wel-beloved, thou art all faire, and there is no spot in thee, he yet sees not a true conjugall affection in us towards him*; so as that though we should never finde grace nor glory by him, yet he is the chiefe desire of our soules. Suppose a woman should see a man that hath a desire after her, but he chiefly aimes at her estate, to provide for himselfe, and looks no further, wonder not if she should say to him; *You seek not me, but mine, she may wel rid her hands of him in such a case*; and truly so is the case here between us & the Lord Jesus, so long as he findes that we come to him, and seek, and pray, and wrastle, and what would we have? Oh, pardon of sinne, and peace of conscience, and power of grace, to be but as other Christians are; that we could pray, and beleeve as they doe, and finde such comfort as they have, and this is the thing that the soule is chiefly set upon; now all this while that we come thus to Christ. we must not think that Christ is to blame, if he tarry a little longer then we expect,

expect, for we may seek him and not finde him, because we seeke not so much him as his benefits, and the rich treasures of grace, and mercy, and peace, that are layed up in him without measure; the greatest part of the world doe not love their soules, nor the Lord Jesus so wel, as to love him for his grace and goodnesse sake; but yet among better men, there is a world of selfe love, many a man would have his sinne pardoned, because he would have his conscience at quiet; we may thanke our selves for such affections as these, not but that such affections may spring from the grace of God, for men by nature never dreame of such things as these be, but yet though such affections may spring from the grace of God, yet you shall ever finde such soules to detain the grace of God in unrighteousnesse, and out of selfe love, use them all to their owne ends; and looke not that God may be glorified in and by them, nor that his wil be done; but oh, that the soule might have peace, and that sinne might be pardoned, and there it rests: When our desires is chiefly set upon spirituall gifts, if wee loose much comfort and fellowship with Christ, that else we might have had, we must not marvell at it, for our desires are set not chiefly upon Christ, but upon the things of Christ; our desire is not after the person, but after the goods and benefits of Christ. Observe the Apostles expression, *Rom. 8: 32. He hath given us his owne Sonne*; he doth not say, he that hath given us peace and pardon of sinne, *will not be give all other things also*? Or, will not he give us Christ? He reasons not from Christs benefits, to Christ, but thus he reasons; *He that hath given us his owne Sonne, will with his Sonne, and after his Sonne, give us all other things.* At the second hand comes in all these benefits of pardon of sinne, and strength of grace, and power against our lusts, &c. these things come in as attendants upon the former; and therefore if God give us first to looke at Christ, that in him we have life of justification, and sanctification, and consolation, eternall glory, peace, and grace, and all; then we have him, and life in him, else we may have the outward comforts, but stand long enough at Christs Bed-chamber  
doore,

doore, before he let us in. Let it therefore be a word of direction and exhortation, to every soul that desires to have that truth of life, and peace, and grace wrought in his heart that wil never dye; have you respect chiefly to the Lord Jesus Christ, and long and seeke more after him, then after all Spirituall blessings, and much more above all worldly blessings. If you shall therefore refuse Christ, because you thinke he is but a melancholly person, you wil never have him, if you stand upon such terms, if you wil not have him unlesse he be thus and thus qualified; then let him alone, never talke of him, rest not in looking after any of his benefits, it is a good thing to looke for such benefits as accompany Christ; but rest not there, content not your selves in such wrasslings, never thinke you are of a right spirit, and that you have a *lively life*, and such as by which you shall maintaine constant fellowship with God, unlesse you finde your hearts longing after Christ; *My soule is thirst for the living God*, Psal. 42. 1, 2. Let your hearts be chiefly set upon him for his owne sake, you can tell what it is to set your affections more upon a person then upon their estate; and you must know, that your affections are more set upon Christ, then upon any benefit he hath, unlesse you finde Christ more then his gifts, you shall finde little peace in your way; you must see that all, even the worst of his things are beautifull and comly, and is more to be desired then Gold, is sweeter then the Honey, or the Honey-combe; he that thus hath the Sonne he hath life, the Sonne of God; God and Man, as he is our Son, and our Saviour; let the desire of your soule be unto him, and your affections run out after him; be you for him, and then he wil be for you, *Hos. 3. 2, 3, 4.* Stand not so much upon this, what Christ wil be for you, but be sure that you be for him; let friends and all goe, and be sure you be only for him: Though Christ love us first, yet he wil make us no assurance of his love to us, till he see us love him; and if we chuse him first, before and above all his benefits, then we shall have him; make him then your assurance, and your Kingdome shall not be shaken; thinke not  
 that



that he wil make you a feoffement before you be married to him; but we must be content to come to him, and take him as he is, and stand upon no conditions with him; You must not looke for assurance of Christs benefites till you have himselve, and if you chuse him, then you shall have assurance to your soules, that he hath chosen you first; you cannot aske more then hee wil give; but first you must have himselve, he wil give you a kingdome, but you must first be a little flocke, *all is yours, and ye are Christs, and Christ is Gods.* Thus chuse him above all his benefites, and you shall have him, and life in him.

# I SERMON



## SERMON V.

I JOHN 5. 12.

*He that hath the Son, hath life, and he that hath not the Son, hath not life.*



From the second part of the words, *He that hath the Sonne*, there are three sorts of Heads of notes drawne. One is already handled; to wit, That such as have the Sonne, they have not so much, nor doe so much stand upon, nor so much desire the benefits of the Sonne, as the Sonne himselfe; This is the Spirituall life of a Christian, while some men labour more for Spirituall gifts then for Christ himselfe; the true Christian is only for him, and let his gifts goe; we now come to the second head of notes from the word SONNE. A man is said to have the Sonne, when he hath the spirit of the Son.

A man is said to have Christ when he hath the Spirit, and therefore you may read, 2 Cor. 3. 17. *Where the Spirit of the Lord is, there is liberty, and the Lord is that Spirit*, viz. He had spoken before of a Spirit of righteousness, and of the Spirit of grace dispensed in the Ministry of the Gospel; now the Lord is that Spirit, not only so called because he is the Giver of that Spirit and Grace, but also as there is a secret fellowship between Christ and the Spirit, so that, have one and you have both, have not the Spirit of Christ, and you have none of Christ, Rom. 8. 9. *If a man have not the Spirit of Christ he is none of his*. And notable to this purpose is that in Gal. 4. 6. *Because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts; and verif. 5. He redeemed them which were under the Law, that we might receive the adoption of sonnes*. Implying, that

that to whomsoever Christ came for into the World to save and redeeme, all those have fellowship with the Son, and in- to all their hearts he hath shed abroad the spirit of the Son: So that look how Christ is and was in this world, so are we in the world, hee that hath the Sonne, hath the spirit of the Son.

Now that I may the better open this point unto you (be- cause it is of speciall use for our direction in a Christian course.)

There is a Threefold spirit of a Son, dispensing himself three wayes, and bestowing a threefold gift upon us, which gives us the Lord Jesus Christ to be ours, and us to him, to be his. A three- fold spirit

First, A spirit that doth knit us to the Lord Jesus Christ, and him to us,

Secondly, A spirit of liberty.

Thirdly, A spirit of prayer.

These three the Holy Ghost takes special notice of in this case.

First, The spirit of God, wheresoever it is shed abroad in any member of Christ, it doth make us one with the Lord Jesus, it unites us into one fellowship of nature, a likenesse in affection and disposition, and a likenesse in all the graces of God, as *John 17.21.* our Saviour prays the Father, *that all those whom he had given him might bee one with him, as thou and I art one: thou in me by thy spirit, and I in thee, by the same spirit; and this spirit is such, as makes not onely mee, one with thee, but them also, one with mee; and they also in like sort, one with another; it makes us and Christ as it were one: Hence it is, that as soone as we receive him, we of his fullnesse receive grace for grace, Job. 1.16.* There is a conformity between Christ and us; one and the same Image stamped upon us both, *Rom. 8.29.* a like in grace, a like in affection, and in continuance of af- fection, a like in every thing.

For a little further clearing of the point: The same spi- rit of Christ, being shed abroad into the heart of every one that hath Christ, doth worke a threefold conformity

or likenesse betweene Christ and us.

A three-  
fold con-  
formity  
between  
Christ and  
his.

First, A likenesse in Nature.

Secondly, A likenesse in Offices.

Thirdly, In Estate, both of humiliation and exaltation. And all this is done by the mighty power of the spirit of Christ.

The first  
Confor-  
mity.

First, For the Nature of Christ, by the precious promises of God which are made unto us, and which the Holy Ghost doth apply to us, *We are made partakers of the divine nature*, 2 Pet. 1. 4. There is a likenesse and a participation of the divine nature, and we are made partakers of the like grace in Christ Jesus, and that *grace for grace*: Look what grace any where, you see in Christ, the resemblance of it is stamped upon every child of God, by the spirit of Christ: Hence it comes to passe, that (which is worth your observation) those who have Christ, they doe reason from the nature of Christ to justifie, the temper of their owne spirits, and the course of their owne lives, as is the Apostle Pauls owne Argument, in 2 Corin. 1. 17, 18, 19. Some of the false Apostles tooke up an Argument against the Apostle Paul, to prove his levity, and inconstancy, and forgetfulness; and how doth he free himselfe, *did I use lightnesse?* no saith he, *our words toward you, was not yea, and nay*; and thus he reasons from Christs nature, *The Sonne of God who was preached among you, was not yea and nay, but yea and amen: Now be which establisbeth us with you, is Christ, &c.* So that looke as Christ is yea and amen, the faithfull and true witnesse of God, what he speakes he confirms, and fulfills in due season. Now saith he, when Christ was preached among you, it was not an uncertain Christ, carryed about with lightnesse, and unsettlednesse; but what is once gone out of his lips, it is yea and amen. Therefore make account, that God that hath poured the same spirit upon us, hath *establisht us together with you*. To shew you that by reason of the participation of the spirit of grace, there is such a spirit in us, as that you may argue all these; the nature of Christ, the nature of the Gospel, and the nature of the frame of grace in the hearts of Gods people, to be all alike; they do mutually shew the  
face

face one of another, in the frame and carriage one of another : That as Christ is yea and amen , so is the Gospell, and such are they that beleeeve the Gospell, and are established by the Gospel in Christ Jesus, v. 21. 22. *And he both sealed us, and given us the spirit in our hearts,* the same spirit of Christ that breathed in the Gospell, and in the Preachers of the Gospell, and the beleeevers of it, is yea and amen in them all; a spirit of truth, and innocency, and gravity, and purity, whatsoever is the spirit of the one, is the spirit of them all : So that this is an evident signe, that wee have Christ, when we have the spirit of Christ; when you may reason alike the one from the other, though in us it be the weaker, by reason of a spirit of corruption found in us, and not in Christ : Yet this is an evident argument of the stability and gravity of our hearts, which though in regard of weaknesse, we might think the Apostle might have been excepted against, yet because there is no weaknesse in a child of God, but if he have Christ, his heart is in the same condition with Christ, and with the Gospel also: therefore he may comfortably argue a likenesse between them; what he speakes, that he thinkes in his heart, and it is the desire of his soul that it may be effected : And though he may be hindred, yet his heart is still the same, and he was by no meanes to bee taxed of any lightnesse, because he did not performe his word, the fault was not his levity; his spirit was the same, but some occasion fell out otherwise by the providence of God : And so it is with every child of God, if he have Christ, the spirit of a Christian, is ever the same; if there should be any inclination to lying; and inconstancy, the frame of the spirit is altered, but the true bent and frame of a Christian, *is to be one with Christ, as Christ is one with him.*

2 Now as there is a likenesse and conformity, and unity in nature, between Christ and a child of God, so there is also in us, a conformity to Christ in his Offices, The meaning is, Whosoever hath the Son, he hath the offices which the Sonne hath. As he was both King, Priest and Prophet to God his Father, so are we, *Rev. 1. 6.* As Kings, to rule over all our lusts, and to rule all those whom God commends

The second conformity.

to our Government according unto God : As *Kings*, to get victory and to conquer over the World, and to over-wraistle any difficulty as we meeete with : As *Kings*, anoynted with the spiri of a King, of a royall spirit, though not invested with fulnesse of glory till the last day, yet of an heroyicke noble spirit, can easily over-look all earthly drudgery, and resist any enemy we meet with.

And *Priests* also we are, so as we are able to offer up sacrifices of prayer, and thanksgiving to God, *A broken and an humble heart is a Sacrifice*, much set by of God, *Psalm. 51. 17.* and *Phil. 2. 17.* offered upon the sacrifice, and service of your faith, We are now inabled to go to God, and to offer up praises to him, which are as incense before him, and in offering up any other sacrifice of an holy life, we are *Priests* unto God the Father.

And so are we also *Prophets*, *Acts 2. 17.* hee poures out his spirit in a rich and plentifull measure ; he poures out his spirit upon all flesh ; whence it comes to passe, that the servants of God understand many secrets of Gods counsell, *Psalm. 25. 14.* and whence also it comes to passe, that many a godly man by the same spirit discernes many secret hidden mysteries, and meanings of the Holy Ghost in Scripture, more then ever he could by any reading or instruction ; and many times discernes some speciall work of the spirit of God, which inables them to fore-see some speciall blessings, most usefull for their spirituall estate, and so leads them on to many good things which they did little thinke of, and so makes them of *Prophetical spirits*, and bowes them to teach others also, to lead on others of their neighbours in the wayes of God.

And now I say that as these be the Offices of the Lord Jesus Christ, so there is no child of God that hath the *San*, but he hath all these in him, hee is now a man of a royall, and Priestly, and Prophetical spirit.

And you are hereby ( I meane by the spirit ) not onely called to these Offices, but inabled to discharge them ; For that is the difference, between a Christian in heart, and a Christian in appearance, fall short of ability to performe these Offices.

And



And as there is this conformity to the Nature and Offices of Christ in them that have the Sonne; So Thirdly, there is a conformity in their *Estates*, you know Christ waded through an Estate of *humiliation*, and *exaltation*: These bee the main Principles of Religion; that looke as it was with Christs estate, it was sometime, the time wherein hee was humbled in this world, all the course of his life was a time of humiliation, and that unto the very death, or else his state of exaltation in heaven: that then when he was most mortified, then was he most glorified, triumphing openly and mightily, shewing forth himself to be the Son of God, even then when in mans sight, hee was separated from God, & banished from the Church, so as that al men cried, *away with him, crucifie him*, and al his own Disciples forsook him, and not a soul acknowledged him, but one poor theefe upon the crosse with him; yet even then was he so gloriously magnified, as that well might the Apostle say, *he triumphed openly upon the crosse, having therein made a spoyle of Principallities and Powers*, Col. 2. 15. Now this very estate is the estate of every child of God; and so farre as hee hath the Sonne, so far doth he expresse this estate in his whole conversation, (for an estate of humiliation) *great and many be the afflictions of the righteous*, Psalm. 34. 18, 19. there is their debasement in the world; *but the Lord delivereth them out of all*, there is their exaltation mixed together; many wayes humbled, and exalted by deliverances, Psalm. 149. 4, 5. *The Lord will beautifie the meeke with salvation*; that is, hee will beautifie them by their manifold deliverances. Nay, besides deliverances, you shall finde this to be the beautifull frame of the spirits of Gods people in their estates. Take it in their outward condition in the World, an estate of means, and affliction; if he be a man of a faire outward estate, and of good means in the world, yet you shall see a marvellous spirit of self-deniall in him, so as that in the midst of many worldly comforts, he sits loose from them, and lives besides them; these are not the things that he hath set his heart upon, as our Savior said to his disciples, concerning the stones of the Temple, so as that though God had don much for them, and given

The third conformity.

given them many comforts, yet there is a more hidden matter in their hearts, better then these things can reach unto, they are not a Christians crowne and glory, but *he is crucified to them, and they unto him*, Gal. 6. 14.

And if so be, that God give him any great or eminent gifts of Spirituall grace, it is strange to see how they are clad in him, with a garment of Christ crucified, over shadowed in selfe deniall; as they said of *Paul*, meane in outward view, and speech of little or no value, 2 Cor. 13. 3. and yet even in this very meannesse which any of them labour under, in regard of want of outward things, and all their meannesse and lownesse of carriage, and selfe-deniall of all the outward blessings and contentments they have received, yet you shall see a mighty power of Christ, triumphing in the basenesse, and mortifiednesse of a Christian soule, so as that the Apostle fitly and suitably expresse their estate; *Though he was crucified through weaknesse, yet he liveth by the power of God; for we also are weak in him, but we shall also live with him by the power of God.* So that as it was with Christ in his estate, so it is with us in our estate, *weake in him*; meaning, that as Christ in his outward Man seemed to be weake, and contemptible, so we (as it is in the Originall) are *weake with him*, but *we shall live with him by the power of God*; so that suppose Christ be indeed weake in outward view, so as he that lookes once, would not looke twice at him, yet when he seemes to be most weake and base, then is he most powerfull and glorious, and so the very death of Christ, wherein he is most exposed to such infirmities as follow mans nature, yet then he performes the greatest worke of our Redemption, satisfies the Fathers wrath for us, procures us pardon of sinne, and redeemes us from the bondage of Hel, and purchases for us a spirit of grace, and power; and truly there is a certaine kinde of conformity even in this point, between the Lord Jesus and every servant of Christ; as he is weake, so are we; as he dyes, so doe we; as he is in his greatest debasements, and advancements, so it is with us. And hence it is that ye read these Phrases in Scripture, *We are dead with Christ*, Col. 2. 20. and  
risen

*risen with Christ*, Col. 3. 1. and *crucified with Christ*, Rom. 6. 6. Now these be strange Phrases, that Christ who is dead one thousand six hundred yeares agoe, and risen againe so long since ; what is this which the Apostle saith, we are thus *dead*, and *crucified*, and *risen with Christ* ? What is the intendment of his discourse ? The true meaning is, that by the same spirit of Christ which was shed abroad into his heart above measure, we are so knit unto Christ, as that we are not only of the like *nature* with him, but of like *estate* with Christ ; that as he was in this world, so are we while we are in the world, weake as he, yea glorious as he ; and as he rose againe out of all contempt, and reproach, and persecution, so doe we rise againe (out of all our many and great afflictions) mightily by the same power of the same Spirit of the Lord Jesus ; so that this is a point that inwardly flowes from this having of Christ ; he that hath the Sonne hath the spirit of the Sonne, whereby he is made one with Christ in *Nature*, in *Offices*, and in his *estate* ; and this is evident in the experience of Gods servants, and by testimony of the Holy Ghost in Scripture. And therefore examine we our selves in this particular, if we have the Son, we have the spirit of the Son.

The second worke of the Spirit is, that it is not only a spirit of union, but it is also a spirit of liberty ; for of all the kinds of temper in a Sonne, there is nothing more expresses the frame of a Sonne (next to his likenesse, and union with the Father) then liberty doth ; *Where the Spirit of the Lord is, there is liberty*, 2 Cor. 3. 17. And if the Sonne have made you free, then are you free indeed, Joh. 8. 36. It is a reall liberty if the Sonne shall give you liberty, and he speakes of such a liberty as appertaines to Sons, and not to Servants that may be turned out of doores ; but the Sonne abides in the house for ever.

And it is a strange kind of liberty which the children of God are advanced to by the spirit of the Son ; it is a phrase of much importance, *A spirit of liberty*.

First, liberty from the feare of sinne, and the feare of Hell, from feare of the Grave, and of all the enemies of our

The second worke of the Spirit is liberty

Liberty from feare of sinne.

our Salvation ; a freedome from feare of any of them. A  
 Servant if he offend, is afraid of extremity from his Master,  
 but the Sonne walkes with more liberty, *Rom. 8. 15. Wee  
 have received the spirit of adoption, whereby we cry, Abba Father.*  
 We looke at God as a Father, and we walke before him  
 not in feare, but in liberty ; and therefore we are free from  
 the feare of death, to which, *some are all their life time subject to  
 bondage, Heb. 2. 14, 15.* Now this is a spirit of liberty, to  
 have the heart set free from all feares, it is the summe of all  
 security, he hath redeemed us, *That we might serve him with-  
 out feare all the dayes of our lives, Luk. 1. 74, 75. 78.* We are  
 free from feare of Death, and Hell, and of the World, and  
 we doe not feare what *fl. sh* can doe unto us, *Psal. 3. 5, 6.* his  
 meaning is, That the feares of men should not breake his  
 sleep, but he would walke in a child-like confidence before  
 God and man, and he would lye him downe quietly, and sleepe  
 securely, *though ten thousand had compassed him round about ;*  
 and the like you read, *Psal. 56. 3. What time I am afraid I will trust  
 in thee.* And *vers. 11. In God will I put my trust, I will not be a-  
 fraid what man can doe unto me.* It is an usuall phrase with  
 David, and the usuall frame of the spirits of Gods people,  
 and this kinde of holy tranquillity of heart, and liberty to  
 walk with even nesse and comfort of soule, against all the  
 feares of this and another world ; this kinde of inward li-  
 berty from all feare, is the naturall property of a Sonne ; a  
 sonne never greatly feares ill measures from his Father, all  
 his care is, to approve himselfe to his Fathers will, and  
 then he knowes his Fathers care is more for his owne pro-  
 vision and protection then his owne can be ; and if at any  
 time he fall short of doing his Fathers will, he makes his  
 peace with his father upon as good termes as he can, and  
 there he rests ; but this is his fathers will, and you need  
 not possesse him of that, and if he be a sonne he will looke  
 for protection from his father. A childe of God knowes,  
 his heavenly Father will support him, and he feares not  
 what sinne, and Hell, and the Grave, and Death can doe  
 unto him ; he feares not persecution, nor sword, nor fa-  
 mine, the Lord is with him, and he feares none of them ;

Naturall  
 property  
 of a son.

*I am perswaded (saith Paul) that in all these, we are more then conquerours, Rom. 8. 37, 38. this is the liberty of the spirit of a sonne.*

Now as there is by the Spirit in the heart of the Childe of God, liberty from all feare of sinne, so he hath liberty from all the power and dominion of sinne; he is not subject to the dominion and bondage of sinne, sinne hath not that power over him as to carry him captive to it; but he walks at liberty, Psal. 119. and therefore at liberty, because he is not under the law, but under grace, Rom. 6. 14. And notable is that speech in Chap. 8. 2. *The law of the spirit of life which is in Christ Jesus, hath freed me from the law of sinne, and of death: The spirit of life, viz. That spirit of life which hath a legall power in it, a power like a law, and hath a ruling power over me as the law hath; and in both these respects called, A Law of God; A kinde of spirituall life, because there is a lively spirit in him: And this law of the Spirituall life of Grace hath freed me, set me at liberty from the law and trade of sinne, and of death; sinne and death set him a course and trade, which this Law of the Spirit of life hath set him free from, so as that he is but a bungler in sin now; not now learned in the law of sinne, as sometimes he hath been; but the Law of the Spirit of life hath freed him from the skill of sinne, and from the command of sinne; the law of sinne hath had a soveraigne power over him, but now he is freed from the act and trade of sinne, and now he walks at liberty, even from the dominion, and usurpation of sinne; time hath been when nothing would withhold him, and he could have followed evil company, and unlawfull games, they were as lawfull to him as to any, and he had no power to resist them; but now the Law of the Spirit of life hath helped him against them all, this is another part of the spirit of liberty, a liberty from the bondage and dominion of sinne, and it is a marvellous comfortable liberty indeed; many a vallourous spirited man, hath so little feare of death, that he rushes upon the Pikes as the Horse into the Battell, as if it were their meat and drinke; but yet he wants this liberty, he is not at liberty from feare*

Liberty  
from power  
of sin.

of danger by the redemption of the Lord Jesus Christ, but as Aristotle saith, valiant, because ignorant of the danger.

And besides, such a naturall man, though he be of a magnanimous spirit in respect of fear of danger, yet such a man is often captivated of many base lusts, and sinfull courses, and is not able to resist ill counsell, nor ill company; whereas a godly man is free from all these; free from the bondage, and dominion of sinne, and all the law of sinne he looks at it as a *cobweb-law*, which hee may easily breake through, and accordingly doth so, and overcomes all his former sinfull lusts.

Freedom  
from sins  
service.

Thirdly, There is another frame of this spirit of liberty, as it is the Spirit of the Sonne, it frees us from the service of men, 1 Cor. 7. 23. Not that it forbids civill subjection: not so to make men free, but if God have called you a servant, live as a servant, 1 Cor. 7. 12. to 20. but use your liberty the rather if you can, but if you must needs be a servant, then know, *that he that is a servant, is the Lords free man, but he not ye the servants of men*, that is, though you owe and doe your bodily service to men, yet towards God walk at liberty; and if thy labour be great, and thy reward little, yet doethy service, and looke for more wages at the hand of Christ (Col. 3. 23.) then from men; in serving men serve Christ; and therefore goe about your Masters service, *not with eye service, but in singleness of heart serving the Lord, and not men*; in serving of men, they do faithfull and diligent service to the Lord, and therefore they do it willingly and not grudgingly, but in much quietnesse of spirit, and are more free for Christian duties, and have more quiet time for seeking God then ever after, 1 Cor. 7. 23. *He that is married careth for the things of the world*, And it is true, he that is most free, is but a servant to Christ, but a free servant though: But he that is a servant is *the Lords free-man*, the meaning is, not only to doe the worke of his owne service with a free spirit, but he is not onely a free man when he is most bound, but then hee goes about the service of God with much more liberty of spirit, then when he is his own man.



It is oft times wonder to see servants, being called, what care they will have of Christian duties, what time they will steal to call upon God, and to examin themselves, and what a grief it is to them to see this and that duty neglected in the family; and they are very free to God: But afterwards, when they come to be Free men, and are for themselves, that they may now have as much liberty as they will, pray when they will, and take what time they will, to instruct those that are about them, which time they wanted when they were servants, and which they then mourned under: And yet whereas then they would serve God with much freedome and liberty of spirit, were then free from the law of sinne, and free for any duty: There is now a secret kind of bondage come upon them, their hearts is more imbondaged, and insnared, and imcombred, and intangled; and so duties come not to be performed, either with that constancy, and care, or not with that enlargement of heart, as they were, when they were servants; And therefore that is the reason why the Apostle bids them, not bee over-ready to challenge freedome.

But this shewes you that there is a marvellous liberty, even in those that are servants, they are free from the service of men in their hearts and consciences; and then most at liberty to serve God, when they are most bound to serve men: yet in their hearts and consciences they are free from their service; they are not bound in conscience to doe any thing but what is the will of God, and this is a marvellous great freedome, that a man is not bound to become a slave to other mens wil, and to do as other men do, he is not bound to do any thing that is unlawfull, and this is a spirit of liberty, that makes even a servant to have a spirit of freedome; he is a Free-man, his heart is free to Gods Service, and this is from nothing else but from this spirit of a sonne, a spirit of liberty.

Now on the contrary side, as by this spirit of liberty, a Child of God is free from the feare of sinne, so he hath a certaine kinde of priviledge of peace in his soule, and of freenesse and readinesse to every Christian duty; and also

he hath a certaine priviledge of dominion over all the Creatures. It is the nature, and proper definition of liberty, Freedome from evil, and liberty unto the enjoyment of some good things; it sets me free from sinne, and gives me liberty and peace of conscience from the same Spirit of the Lord Jesus; it sets me at liberty to run the way of Gods Commandements, Psal. 119. 32. And Gods people are a willing people, Psal. 110. 3. This is indeed a spirit of liberty, it enlarges me to dominion over men; no Creature in heaven or in earth, but a Christian is able to rule him to his owne advantage; a Christian servant wil turne his Masters government to his advantage, and so all his enemies tyranny; he will be sure to be better by them all, and he wil grow and thrive in his spirit by all the dangers and evils that can befall him in this world; I know not in what better instance then in that of Gen. 25. 23. The Oracle of God said to Rebecca, the elder shall serve the younger. And this is a thing in much dispute among Divines, wherein this was ever made good, and say, That Esau was never a servant to Jacob, for you shall finde in the 32. and 33. Chapters of Genesis, that Jacob uses this word, *My Lord Esau*, and beseeches his Lordship to goe before, and his servant would follow after; and so it stood in their outward condition. And Divines say, Though the promise be true of the persons both separte from the Wombe, yet the service was not so. But we need not straighten our selves for the explication of it, for Esaus Lording and domineering over Jacob, was as serviceable to Jacobs spirit, as if he had layed aside his state, and come and served Jacob, and kept his Sheep; the bitterness of Esau against him, did him more reall service; then all the service of all Jacobs servants could reach him. Whence was it that Jacob went a Pilgrimage from his Fathers house? and that in a strange Country God so prospered him, that whereas he went out but with his staffe in his hand, he returned back againe with two bandys or two droves? And whence was it that Jacob made such a pilgrimage to God, and kept it in so much faithfulness, that if God would keepe him in that journey, God should blesse God for ever.

Did

Did not all this come from the rage, and wrath of *Eſau* towards him? *Eſau* did him that good ſervice, and when he came back againe, and heard newes, that *Eſau* came out with foure hundred men againſt him, and thought to come to ſpoyle them all; what a marvellous ſervice was this to *Ya- cob*, as you may read, Chap. 32. from 9. to the end; *Eſau* by this meanes ſet him on wraſtling with God by prayer, and therefore wraſtles with God all that night, and ſo wraſtles, that God changes his name upon it; *Thou ſhalt not be called Iacob, a wraſtler, but Iſrael a Prevailor; thou haſt prevailed with God, and thou ſhalt prevaile with men.* And now he is paſt the worſt with his Brother, and when he meets him, expreſſes much naturall affection, and is marvellous glad to ſee him, and offers to help him to drive his flocks, to ſhew you, that the very emulation, and envie, and cruelty, and ragings of the enemies of Gods Servants, even when they are moſt incenſed againſt them, and moſt tread them down, and inſult over them; then they doe them the greateſt ſervice that is poſſible to be done, through the mighty power of the Spirit of the Lord Jeſus Chriſt, that turnes all into contraries; that even when men doe moſt domineere over them, then they doe them the beſt ſervice. Looke as it was with the Tyrants of *Syria* and *Aegypt*, that made waſte of Gods people. It is a notable ſpeech, that in *Dan.* 11. 35, 36. It is to purge them, and to cleaſe them, and make them white. A Scullion in the Kitchin, when he ſcours his Pewter, when he firſt takes it in hand, you would thinke he would quite ſpoile it, but he but ſcours and cleares it up, and makes it more bright then it was before; the end of all is, but to take away the filth, and to make it cleare and bright. And ſo an Huſwife that takes her linnen, ſhe Sopes it, and bedawbs it; and it may be deſiles it with dung, ſo as it neither looks nor ſmells wel, and when ſhe hath done, ſhe rubs it, and buckes it, and wrings it, and in the end all this is but to make it cleane and white; and truly ſo it is here, when as Tyrants moſt of all inſult over Gods people, and ſcours them and lay them in Lee, or Dung, ſo as the very name of them ſtinks, yet what is this but to purge them, and to make them

them white, and it is a great service they doe to the people of God in so doing, and this is a great measure of liberty, that a Childe of God can tell how to make an advantage of all the afflictions he meets with in this world, these things doe but serve his turne, and afterward he wil say, he could have missed none of them; so that this is a second worke of the spirit of the Sonne, it is a spirit of liberty.

Onely take this word for a Conclusion, And that is thus much; Examine now, and try whether you have the Son or no, which you may know by your having or not having the spirit of the Son. Say then, have you the spirit of the Son? *viz.* have you that spirit of the Lord Jesus Christ, that makes you to be of one and the same nature with him, of the same Offices, and same Estate with him, can you find this in truth, and that with comfort and honesty you may reason; this is the frame of my spirit, such is the Spirit of Christ. And such is the spirit of the godly, and if in any thing you faile, your spirit is against it, do you find that you are in some measure invell'd with a royall spirit, that you can over-come your selves, and the temptations of this world; and are you able to offer up spirituall sacrifice to God, of prayer and praises? And doe you finde a spirit of Prophecie shed abroad into you, that makes you sensible of, and privie to the secret paths of God? Doe you finde that Christ was most glorious when he was most humbled? and so are you; and when you enjoy outward blessings, your hearts are not puffed up with them; these are not the *goodly stones* that your hearts and eyes are set upon, but you have greater matters then these to minde; then I say, it is the very Spirit of Christ that makes you to dye with Christ, as well as Christ to dye for you; he may dye for many men, but he only dyes with those that are brought on to the fellowship of his grace; if a Spirit of Christ so knit you together, that he is yours, and you are his, then you have the Sonne, because you have the spirit of the Sonne, because you are sonnes, God hath sent forth the Spirit of his Sonne into your hearts; but now if there be no proportion, no conformity to Christ in holinesse and righteousness, not  
patient

patient and meek as he is, And though we be not such, yet we allow our selves, in not being such, and are ever and anon starting aside from him : And if we have not his Offices, nor rule over our lusts, nor over the world ; and we can neither pray nor prophesie, and shew forth no spirituall life in our lives, cannot deny our selves that wee may shew forth the hidden man of the heart, then consider, that for the present we have not yet Christ, because we have not the spirit of Christ. And also, if we be not yet free from the fear of death ; And take no care to be free from the dominion, and power of sinne, but sinne hath still a power over us like a law, and are not yet free from the service of men, but as our Masters and Governours, say, so it must be ; if we yet know not how to rule men for our own advantage, we have not yet received the spirit of Christ ; wee cannot tell how to serve our Masters with liberty of spirit, we know not how to make advantage of them.

---

L                      S E R M O N

---



## SERMON VI.

I JOHN 5. 12.

*He that hath the Son, hath life, and he that hath not the Son, hath not life.*



T now remaines, that we come to shew, what it is to have the Sonne by a spirit of prayer, but of this we shal have further occasion to speak in the 14, 15, and 16 verses, and therefore we shall leave it now, and speak to it then.

You may remember we said, there was three notes to discern whether we had the Son no.

The first was, If we desired not Christ for his benefits, but chiefly for himselfe.

The second was, If we have received the spirit of the Sonne.

We now come to speake of a third signe, a point more easie to be gathered then the former, but though most common, yet not to be neglected; but being well applyed, will bee of speciall use to the edification, and salvation of the hearers, for every truth in his place, is divine and precious.

The third  
signe, He  
that hath  
the Sonne  
hath him  
for his  
Prince.

And therefore the next note is this; He that hath the Son, he hath him not only for a Saviour, but for his Lord and Prince. A point which upon sundry occasions hath been touched, but now to speake of it more fully.

There is no man that hath the Son, but as he hath him for his Saviour so he hath him for his Prince, *Acts 3. 31.* Him hath God. exalted with his right hand, whom they slew, a Prince and a Saviour; so that he that hath Christ, hath him, not only as a Saviour, but as a Prince; to whomsoever he is a  
Saviour,



Saviour, to them he is also become a Prince, it were a wonderfull dishonour to him to save them whom he doth not rule; to save them from the power of the grave, and to leave them still in their finnes, and unbroken off from their evill wayes; it were much dishonour to him: It is a dishonour to parents to have children, and to have them untaught and unmannerly: And God hath given the life blood of his owne Son to purchase us unto himselfe, and therefore he would not onely save us, but rule us, or else we shall never have him for our Saviour. So that here is two points to be opened.

First, *Hee that bath the Sonne, bath him for his Saviour.* 1 Point.

Secondly, *Hee that bath the Sonne, bath him also for his Lord.* 2 Point.

It is an usuall saying, every man would have Christ for a Saviour, but rare are those, that will have him for their Ruler and Governour. But though the saying be true in respect of the common conceit of men, yet in truth I say, they are but rare Christians that will have him for a Saviour, so far off are they from desiring him as their Lord.

For two things there be that goe to the having of Christ for a Saviour. To have Christ for a Saviour requires two things.

First, He that will have Christ for a Saviour, must look up to him for salvation in all his wayes, and distresses, we have other Saviours, but not him, if we looke for salvation else-where, *Esa. 40. 22. Look unto me all ye ends of the earth, and be ye saved,* there is no God nor Saviour besides me, & therefore look to me, and be ye saved. So that if a man will have God for his Saviour, he must look to him from one end of the earth to the other, we are at the utmost corner of the earth, and if we will be saved we must looke up to the Lord Jesus Christ for salvation, as *David* looked towards the Temple at *Jerusalem* for salvation, so they who look towards the Lord Jesus for salvation, may be saved in what place soever they are, waite for salvation, from him, and long for salvation by him, and look not to any means, but so far as they are guided and ordered by him, and in whatsoever distresses you are, whether in conscience or in distresse, through bodily sicknesse, or

pennury, or imprisonment, yet look to me, and bee yee saved.

You may read the like in *Esa. 8. 17. I will waite upon the Lord that hideth his face from the House of Israel, and will looke for him.* The Prophet at that time saw the Church and Commonwealth of *Israel* much distempered, and in much distresse, both in regard of sinne and misery; Now for him to look for, or expect such Princes as might reforme it in the Commonwealth; or such Priests as might reforme things amisse in the Church, it had been a vain thing, for they were all bent to backsliding, till the wrath of God burst out, and took hold upon them, but though there was no hope in any of the Princes, nor Priests, yet *I will waite upon the Lord that hideth his face from the House of Jacob, and will looke for him.* Though God suffer all things to go to wrack and ruine, yet I will waite for him, and look for salvation from him, and by him; so that suppose God should hide his face from any soul of us, that we lye in *darknes* and in the *shadow of death*, or if that we should see our selves in distresse of the outward man, or see Church or Commonwealth in many full distempers; it is not now for a man to look about him, hither or thither for help and succor, but to the holy one of *Israel*: And this is indeed to have him for a Saviour: he that hath him for a Saviour waites for him in all distresses. So *Esa. 17. 7.* the time will come when God will gather his people unto him, as the gleanings of berries, when they shall be left like the shaking of an Olive tree, two or three berries in the top of the uppermost bough; four or five in the outmost fruitfull branches saith the Lord. Now, at that time shall a man looke to his maker, and his eyes shall have respect to the holy one of *Israel*. Which shewes you, that those who are Gods gleaned ones from the World, that are brought on to fellowship with Christ in the Election and Salvation; these are they who look to their Maker, and their eyes are unto him, the holy one of *Israel*. And so God is said to be, not because he is so in himselfe, but because, he makes *Israel* his holy one, and therefore his eyes hath respect unto him, you know in the cast of an eye, wee shew respect; when the creature lookes after this and that in the World, and fasteneth

fastens and sets his eye upon any thing there, he hath no respect to the holy one of *Israel*, but to the Creature only; but when the Creature being conscious of his owne insufficiency to help it selfe, by any meanes it selfe can use, but hath respect to the holy God that makes *Israel* holy, and is acknowledged of *Israel* to be holy; this is indeed to have God for our Saviour, and so he is to all such as are gathered together unto him.

This is livelyly exprest in the example of good *Iehoshaphat*, 2 *Chron.* 20. 3. he sought the Lord, and in the audience of the people he made a tolemne prayer to God, and concludes with this, in the latter end of the twelfth verse; *We know not what to say or to doe, but our eyes are unto thee.* Now this having our eyes upon him in time of distresse, whether of Warre, or Pestilence, or famine, or anguish of conscience, or poverty, and yet we have our eyes towards the Holy one of *Israel*; we know not what to doe, and our power wil not reach us any helpe without Gods blessing, no not in outward things, but our eyes are unto him; this argues, that surely *Iehoshaphat* had the Lord for his Saviour, because he had such respect unto him. Notable is that expression, *Psal.* 121. 1. *I will lift up mine eyes un'o the hills, from whence cometh my help; it cometh even from the Lord.* The Lord dwelt upon mount *Zion*, and mount *Moriab*; there he manifested himselfe in his Ordinances, and therefore he put not his confidence in the vallies and pits of the City, but in him that dwels in the hills, and lookes for salvation from thence, as he expounds himselfe in the next words; *My help cometh even from the Lord*: So then, if so be that we doe indeed look up unto the Lord for salvation, and for help and preservation, and deliverance, and restoring of any comfort wee have been deprived of; sometimes justly, and sometimes unjustly; whatsoever our condition be, if in all our distresses we can looke up unto him, and our hearts waite for salvation wholly from him. This argues, that we have him for our Saviour, because we have such respect unto him, and elsewhere we looke not, though we may use lawfull means, yet our eyes are not upon the meanes, but we looke a great

deal further, & no further expect deliverance from any means then we see the Holy one of Israel the God of our salvation, expressing and revealing himselfe in the meanes. And to adde this one instance more of *Ionab*, Chap. 4. one that went away from God, and was unwilling to be directed by God, and therefore he was over-whelmed in the Sea, because he would not be ruled, and bowed to the will of the Lord Jesus, and therefore God sent forth the most unruly Creature that God hath, set aside the Devils in Hell, and it may be they have a hand in it too, in raising the horrible tempest that raged against them; and when *Ionab* was cast out, the most unruly Creature, a Whale, meets with this unruly Prophet of God, and swallowed him up, that he thought himselfe in the belly of Hell. Now when God had in some measure broken his heart, and in the Whales belly begins to consider how unrulily he had dealt with God, and said, Chap. 4. he said, *I am cast out of thy sight, yet will I looke againe towards thy holy temple*; implying, that though he had been most unruly, and of a good man, the most of all you read of; yet when he saw God for his unrulinesse meet him with such afflictions, yet when he said, he was cast out of his sight: yet, *I will looke againe towards thy holy temple*. How could he tell which way the Temple stood when he was in the Whales belly? yet his heart was towards the Temple, which was a type of Christ; he in his heart had respect to the place where the Temple stood, and therein he shewed his respect to Christ, and so having respect unto him, he had him as his Saviour, most unruly *Ionab*; yet he having respect to Christ as his Saviour, he is delivered and saved; so that you see, he that hath Christ as a Sonne, he hath him as a Saviour; and those that have him for a Saviour, they waite on him, and only look for salvation from him.

There is a second duty for every man to performe, that hath Christ for his Saviour, and that is, he doth not only looke for salvation from him, when he stands in need of it, as we daily doe; for, *Salvation is deliverance out of danger, and preservation in a good estate*, and he lookes for all salvation from him, *Psal. 3. last. Salvation belongs to God,*  
and

and though many means may be used, yet it is the Lord and his mercy, and blessing, that saves and delivers, and nothing else, and Gods servants they know it.

But there is a second duty in having Christ for a Saviour; and that is, in *looking up to Christ, and cleaving to him, and not only desiring salvation from him, from all our distresses, but salvation also from all our sins*; and he that hath Christ for a Saviour, he would be saved from all his sins, as well as from all his miseries, *Act. 5. 31. God hath appointed him a Prince, and a Saviour, to give repentance to Israel, and forgiveness of sinnes*; there is therefore this salvation to be had in Christ, not only deliverance out of the hands of dangers, but from the hands of all our sins and rebellions, and to be saved from them, by turning from them, and repenting of them; and we desire not only forgiveness of them, but salvation from them, to be saved from our stubborne spirits, and saved out of our covetousnesse, and wantonnesse, and worldfinesse, and carnall vanity of heart and life that we are subject to; to be saved from the vaine fashions, and in all these we looke for salvation from Christ; we desire to be saved not only from all our distresses, but especially from the sinfull distempers of our soules. It is a notable Psalm, the 130. 1. *If thou Lord shouldst marke iniquity, who should stand? but there is forgiveness with thee that thou mayest be feared. I waite for the Lord, my soule doth wait, and in his word doe I hope; My soule waiteth for the Lord, more then they that watch for the morning. Let Israel waite for the Lord, for with him is mercy and plenteous redemption, and he shall redeeme Israel from all his iniquities, ver. 7, 8. and he is therefore called, Iesus, Matth. 1. 21. And notable is that expression, Hos. 14. 2. Take away all our iniquities, and receive us graciously, so will we give thee thanks. Thus they desire salvation from all their iniquities, and not so much salvation in the pardon of all their iniquities, for there is more in it then forgiveness of sinne, but a turning them from them; they desire both pardoning, and healing, and God so understood them, as appears by vers. 4. God answers them, That he would pardon them, and heale them; he will remove them all away from them, not an hoofe be left behind, but all*

Christ a  
Saviour  
from sin as  
well as  
from di-  
stresse.

all taken away. There is a generation of men that are marvellous unwilling to yeeld to this, so that you see it is an ordinary thing for men to say, they have Christ for a Saviour, but it is a rare thing to be so indeed; you know how affectionate our Saviours speech is, *Matth. 23. 37. O Ierusalem, I, & Ierusalem, how often would I have gathered thee under my wing of salvation, but thou wouldst not be gathered?* The body of the Church of God, though some was gathered, yet others of them would not be gathered; and if it was thus with Ierusalem, it is no wonder if you read the like of Babilon, *Ier. 51. 9. We would have healed Babel, but she would not be healed.* God sent his Church, and kept it there seventy yeares among them, that some of them at least might imbrace the salvation of God, but she would not be healed; we have used the best means we could to heale her, but it wil not be, she wil not be healed of us, and therefore let us be going home againe. God would not send his Church among them for nothing, but he lookes for some fruits among them, but since either none were gathered, or so few, as that they were not a considerable number, therefore God will send his people home againe, when they say, *Let us breake their bonds asunder, and cast their cords from us;* then God will take no further paines, *Psal. 2. 3.* It is a notable place that in *Ier. 2. 25.* God calls upon his people most affectionately that they would be healed, but they *snuffe up their iniquities as the wind, and like unto wilde Asse colts,* would be at liberty, and take pleasure in their running at random; and God said, *With-hold thy foot from being unshod, and thy throat from thirsting after such vanities, but thou sayest desperately, There is no hope, I have loved strangers, and after them will I goe.* What a marvellous speech is this in Gods own Servants, when God would with-hold them from running for salvation elsewhere, and from such other sins as they thirsted after; no, there is no hope but the course they had taken they would take, and no means should save or draw them from their haunts; so that you see it is no easie matter for a man to be willing to be saved by Christ, and though many would be saved by him, yet few there be that would looke for all salvation

An hard  
matter to  
be willing  
to be saved  
by Christ.



vation from Christ, and are not willing to be saved from all their sins, but are willing to keep some sins still alive in their soules; Are they not ready in their hearts to say as they said, *Matth. 8. 29. Art thou come to torment us before the time?* It was when Christ came to save two men from the possession of a Legion of Devils, the men spoke it, though the Devils acted it in them; so when Christ comes to bring salvation, it is a torment to our soules; the two witnesses vexed men, and they came but to save men; it is a torment to men to have sinne pulled out of their soules, as you read, *Act. 16. 19.* When the Apostles had cast out of the maide the spirit of Divination, when their Masters saw that the hope of their gaine was gone, they were in a rage, and caused them to be stoned, and left them for dead; now when men take it ill that they should be saved, or are loath that their children, or servants should be saved, take it ill that they dare no more lye and sweare, and couzen, and buy and sell on the Sabbath day, and such and such a gaine is thereby lost, and this they cannot endure; it is a dangerous signe of an ill heart, and therefore however it is an usuall saying, that every man wil have Christ for a Saviour; and yet if in truth we consider it, I assure you in plaine English, we will not be saved; that is our resolution when it comes to the point.

It is an use of Triall that we are upon in this Discourse, and therefore to proceed to the next part of the point; those that have Christ for a Saviour, they have him also for a Prince, *Act. 5. 31. God hath appointed him for a Prince, and a Christ sa-*  
*Saviour;* If you will have him for a Saviour, you must have veth as a  
 him for a Prince; resigne up your selves, you and yours, to Prince.  
 be guided and governed by the Lord Jesus, though you have never so many strong oppositions, yet it must be so, *Isa. 9. 6. Unto us a Child is given, unto us a Sonne is borne;* How shall I know that Christ is borne for me, and this Son is given to me? Why by this; *The government shall be upon his shoulders;* if the Sonne be given thee, then thou art wholly governed by him; and if thou beest so, then he is borne and given to thee, and thou shalt call his name wonderful.

If you can behold a wonderfull glorious Majesty in Christ, and he to whom he is given, they shall acknowledge him their *Counsellour*, the *Prince of their peace*; and to whom soever he is given, the *government* of him is upon *their shoulders*; know therefore whether he be your *governour* or no.

Christ our  
Prince in  
two things

And two things there be in having Christ for our Prince, to open them plainly to you.

First, when you resign up your selves, to be wholly ruled by him in all your paths, so as that you leane not to your selves not so much as in one thought, but all your thoughts stand in subjection to his will, 2 Cor. 10. 4, 5. *The weapons of our warfare are not carnall, but mighty through God to cast downe every high imagination, and to bring into captivity every thought to the obedience of Christ.* God leaves us not one thought free, nor are we willing to have our thoughts free, Prov. 12. 15. *The thoughts of the righteous are right*; that is, they come from a right rule, the Word of God, and aime at a right end, the glory of God; not a man that hath his part in the Lord Jesus but his thoughts are right.

Object. You say, *But who hath his thoughts so rectified and set upon the Lord Jesus; but he hath many vaine, and covetous, and proud, and stubborn thoughts?* Who can say, I have kept my heart cleane? who can say, that every thought in him is subdard to the obedience of Christ?

Ans. It is true that you object, for, Jer. 4. 14. It is a complaint, and an earnest speech; *O Ierusalem, wash thy heart from thy wickednesse that thou mayest be saved, how long shall thy vaine thoughts lodge within thee?* So that you see a man that would have salvation by Christ, he must be content to subject all his thoughts to Christ, and not leave one vaine thought to lodge within him. It is true, Sathan may cause them to flutter in his mind, but he must give them no entertainment; it is one thing to have a sturdy Begger that comes to the doore, to rush into my house before I be aware, and enforce; and another thing to bid him welcome, and to bid him stay and lodge there all night, and to make provision for him; so it may be there is many a proud rebellious

Simile.

bellious thought rushes in, and calls for this and that, and will be served in this and that, and every faculty, and part, and member must bestirre it selfe to satisfie such a thought, and all must be as this thought will, and sometimes scars all the house, puts the whole man to agitation to consider what to doe, to give it content; yet they who have Christ for their Saviour, they will looke to him for salvation from such sturdy thoughts as these be, they will not suffer them to lodge there, but get them out againe, and are not at quiet, but the whole man is disturbed till they be dislodged, and cast out againe; so they who have the Lord Jesus for their Saviour, they must not give lodging to a vaine thought, much lesse to a malicious, and proud, and desolate thought, or any other wicked thought whatsoever. It is true indeed, there is no Christian man but he will have vaine thoughts come in upon him, but you shall observe this difference.

Rebellious thoughts.

First, a man that hath not Christ for his Prince, he hath not one good thought comes in his minde, or if it doe, he doth not give it lodging there; all, or every imagination of his heart is evil, and that continually; the Originall is (*Omne figmentum*) the whole frame of a mans heart; the bent and scope of his thoughts, the whole suggestion of them first and last, not a good thought comes in him. Many a man will say, it is very fitting and meet it should be so, that one day wee should turne home to God, but not to give entertainment to him at this time, but let him come another time, and then he shall have lodging; and so we deale with all good thoughts, that God suggests into our hearts; we like good thoughts well, and sometimes we are loath to give them offence, but yet are not willing to give them entertainment, but are more willing to be shut of them, and to turn them out of doores; but a godly man, if a good motion come into him, it is most welcome to his soule, and he entertaines it with the gladnesse of his spirit; he sees it is of God his heavenly Father, and he lodges it in his heart, and conscience, and affection, and rejoyces in it, and desires after it, and cherisheth it, and is loath to part

Christians differenced by their thoughts.

with such thoughts when he is gotten into such a good frame.

Now I say therefore, this is a difference; a carnall man never gives entertainment to a good thought, nor doe his thoughts ever aime at good ends, they never goe higher then himselfe, and therefore never could good thought finde lodging in him; out againe it is thrust, sometimes somewhat courteously, sometimes discourteously, but however there it must not lodge, there is a world of matter to quench and damp it, and to use meanes to be shut of it; but it is not so with a true Christian, he entertaines Christ as his Prince, and he wil have every thought in him to be set upon him; if a wicked thought come into a carnall mans heart it is naturall to him, it takes place, and is suffered to lodge there, anger rests with him all night, and he suffers the Sunne to goe downe upon his wrath, Ephesians 4. 26, 27. The Devill lodges there, and there hee may rest, and he never takes paines to be cleansed of those evill thoughts, and he cares not how long they are there. But if a godly man have a wicked thought come upon him, he stirres up all the faculties of his soule, and the graces of the Spirit against it, and doth what he can to expell and banish it, and if he cannot prevaile, then he wil call for aide from his Prince, from Heaven, and wil acquaint his deare Christian friends with it, and say; I am troubled with such thoughts of malice, and pride, and vanity, that I know not in the world what to doe, they lye downe with me, and they rise up with me, and therefore intreat their help; and as they looke to Christian friends, so wil they especially call to the *Prince of their salvation*, to save them from their vaine thoughts, and much more from these wicked speeches, from these things they are most carefull to be delivered; and therefore they stand not devising Plots against their Prince, but he wil tell him, that such wicked rebellious thoughts devise mischief against him, and therefore he craves helpe against them; so did David in the like case, *Psal. 139. 33. Search me, and know my heart, and see if there be any way of wickednesse in me. As if he had sent to hea-*

ven for a privy search, he would not have any one thought within him, but he would that God should know it, and therefore desires, that God would try and search, and know his thoughts; he was not like them of whom you read, *Esa 29. 15. That digge deepe to bide their counsells from the Lord:* but a child of God, would have God to be well acquainted with his thoughts; *see if there be any way of wickednesse in me,* any wicked thought or vain affection in my heart, I have laboured to find, and to cast them out what I can, but there may be many more that I know not, *but search and try thou me, and lead me in the way that I shall goe.*

Good thoughts are of everlasting use, and of everlasting durance, and they will continue to everlasting life, Gods wayes are everlasting wayes, *lead mee in the way everlasting,* thus a man hath every thought brought into subjection, though evill thoughts may come rushing in, yet he will not give them entertainment but complains of them to Christ, and such a man hath the Lord Jesus for his Prince; for hee is not a Prince that onely Governs the outward man, as earthly Princes do, who can take no hold of what we think, but God takes notice of our thoughts.

And you may apply what I say of thoughts, to words and actions, and so make use of it to all.

There be many men, that never think good thought, but lets wicked thoughts rest in them, can be wanton and uncleane, &c. what ever it be that makes a thorow-fare in the heart, let it there lodge, let it come and go as it will, and that is part of the meaning of the high-way-side ground, it keeps, and is, a thorow-fare to all beasts, to all sorts of Travellers, to Theeves and Robbers, takes no notice of them, lets them come and goe and stay as they list, then we have not Christ for our Governour, we do not put the Government of our thoughts, and actions upon his shoulders, and are not in subjection to him, *but casts his cords from us, Psalm. 2. 3. and say we will not have this man to reigne over us, Lu. 19. 22.* what, is not our thoughts free? and are not our tongues our owne? *Psalm. 12. 4. David takes them for Atheists that say, their tongues are their owne;* He prayes that God would keep

his lips, Psalm. 119. onely Gods people would have all that is in them bowed to the obedience of Gods will: Some men there be that will not have God to rule over them, so marvellous is the prophainesse of our hearts while we are carnal, that we that should be servants to God, we are not ashamed to make him a Servant to us, we were never subject to any man, nor doe we mean so to bee Pharaoh-like. Who is the Lord? I know not who he is. Notable is that you read, *Esa. 43. 34* besides that, I had no service from you, thou hast made me to serve, with, or under thy sins; see the desperate spirits of the hearts of the sinful sons of men, they draw in God to serve them, and he complains, that he is pressed under their sins, as a Cart is pressed under sheaves: men load the patience of God, and lay upon him, one bundell of wickednesse after another; they lay so much wickednesse upon him, till the patience of God will beare no longer, as long as ever hee will beare, and suffer us to live in this world, we will load him with sheaves upon sheaves, load the very majesty of God, and his long sufferance, and make use of his Providence many times to serve our owne lusts, we will do that which is wicked in Gods sight, because we can doe it, and because God hath given us means to do it; we can maintain our pride and covetousnesse, and God gives us these gifts, and these liberties, and we will make God to serve with them, and here is a double service put upon God.

First we load his patience, and forbearance, by our continuance in sin; but besides that, we abuse the very gifts of God, as our wealth, and good parts of nature, and our common graces: And (by your leave) the very saving graces of Gods spirit, wee will not stick to abuse them against God; And is not this much rebellion, that we should make God to serve such a wearisome service, he is provoked every day, and weary to suffer us in a sinfull course one day to an end; but when day after day, and year after yeare we lay load upon Gods patience: and if he will suffer us long so he may; and if we do set God at liberty from his drudgery, it must be at the last gaspe, and he shall be our Ruler then, if hee will. Wonder not therefore if some-



sometime God say, *Rebellion is as the sinne of witch-craft*, 1 Sam. 15. 23. And that is in a double respect.

First, As you see a Witch gives her soule to the Devill, that she may have her mind fulfilled for her life time; so a Rebelle deales with the devill, to have his owne lusts fulfilled, he makes a Covenant with Hell and with the Devill, he is at an agreement, he knowes he doth wickedly, but to serve his owne turne, hee is content to doe it.

But secondly, As a Witch will have the Devill to wait upon her, so at last she will wait upon the Devill, so it is in this case: The Devill must serve a Witch all her life time, and she will serve the Devill at her death: Far more monstrous, is this wickednesse in this kind, we will have God to serve us all our life time, and when death comes, wee will doe God this favour, wee will serve him then: As a Witch deales with the Devill, so do we with God, he shal supply our occasions, and we will make use of his bounty to serve our selves, but at last gaspe God shal rule us, to doe him all the service we can, and give him all good words, there is great and plenteous mercy to be found in him, and now we will doe him all the honour we can. And will God be thus served, think you? doe you thinke to put him off, as Witches put off the Devill, will he (think you) take your service then? Consider of it, This is to make God our Prince, when wee give up our selves to serve him.

There is a second thing, wherein the having of Christ for a Prince doth stand: And it requires, that you doe all your service to him, as to a Prince, it should all be Princely service, such as becomes a Prince, *Mal. 1. 8. When you bring that which is borne or lame, offer it to your Prince, and see if hee will accept it.* Implying, that God is a Prince, and if a Prince, then where is his Princely service, if you wil serve him, serve him of the best of that you have: God looks for no more but what you have; but when you come and offer him a lame & peremptory Sacrifice, and be loath to come off with the fat and strength of your affections, and are loath to cruci-

cinie your dearest lusts, then you deal not with God, as with a Prince, you offer him such a Sacrifice as is loathsome to him: God curses such *Deceivers who have in their flock a male, and sacrifice unto the Lord a corrupt thing.* For I am a great King saith the Lord of Hosts, to pretend him to be a Prince, and yet to serve him like a Peasant, this God curses; God accepts *Abells Sacrifice*, because he brought the fattest and best of the flock to sacrifice, *Gen. 4.* When we bring the strength of our hearts, the fat of our strength, this God accepts, and then we offer to him as to a Prince.

Notable was that speech of David, *2 Sam. 24. 24.* *I will not offer to God, a Sacrifice of that which will cost me nothing.* A man offered royally to the King; *I give them all freely to thee; As a King, he gave to the King:* If a man give to a King, he must give of the best he hath, *behold all are thine.* And as if David should say; If you will be so bountifull to mee, shall not I much more that am a King, give like a King, to the King of Kings? We must give our best strength, the best we have of any thing to God. *I and my household will serve the Lord, Josh. 24. 15.* All is little enough to give to God; make it a point of our service in our best duties, this God looks for, we should do it the best we can; If we would have him for a Prince, and as to a Prince, we should freely part with all.

And therefore to conclude this point, know, that this point is the principall summe of the Gospell, and this duty is of great necessity; And let us therefore summe it up together, and lay it to our owne hearts: You would know whether you have life or no; if you have life, you have Christ. How will you know that? Aske then your hearts this question; Hath God exalted Christ to be a Prince, and a Saviour to you? Consider, if you have Christ for a Saviour and a Prince, And if you so have him, then you have the Son, and if you have the Son, you have life: And therefore meditate upon this seriously, do you find your hearts looking to Christ for salvation, in whatsoever distresses you are in? Some will say I am in distresse, and anguish of soule, comfortlesse in my spirit and troubled with fear of Gods wrath, and

and sence of the torment of Hel. Another man saith, I am in distresse through bodily weaknesse, and sicknesse; another sayes, I am in distresse through great poverty; another in debts; another is in distresse through the great unwardnesse of Wife, and Children, and Servants, these be deep and great distresses; yet consider, Christ is a Saviour, from all distresses, God hath not limited his salvation to this, and that, but it reaches all the evils we are subject to; then whether doth thy heart looke, and upon whom dost thou waite for salvation? If thy heart tell thee, that in the midst of all these desertions thou lookest for salvation from the Lord Iesus, and thine eyes are unto him, and thou dost finde thy spirit willing to waite for salvation from him; then thou hast him for thy Saviour, and he wil save and redeeme thee from them all, and it is an evident argument we have him for a Saviour.

But if in our dangers and distresses we looke to this and that meanes, and to this and that friend, and sometimes put our selves to flight from Pestilence, and Famine (though in some cases we lawfully may) if thou dost only consider lawfull meanes, and usest them according to Gods will, and for Gods honour, then thou waitest upon God for salvation, else not; If thou lookest to him which *hideth his face from the house of Israel*; if God hide his face from Church and Common-wealth, and yet *our eyes are towards him*, and we know not what to doe, for our Consciences, and Liberty, and Estates, and health, and peace, &c. But our eyes are unto Christ, such a looke at Christ is a saving and healing looke; and as they were saved and healed by looking at the *brazen Serpent*, Numb. 21. 9. so truly the Son of Man is exalted, that whosoever lookes for salvation from him should receive it, though they be not yet come to the full perswasion that the Lord is their God, as they shall in time come to; but if they looke with a wist sad looke at him, and rest not satisfied till salvation come, this makes him their Saviour; *Looke unto me, and be ye saved*. But if we look to friends, and meanes, and our owne hands, and doings, then no hope of salvation from him.

Simile.

There is this difference between the Cony and the Hare, the Cony is a thing not strong, yet reckoned among the wise people; when they heare the noyse of a Dogge, they run to their rock and shrowd themselves, and so are safe; whereas the wilde Hare hath no helpe but her heels, shee runs through Fields and pastures, runs every way, but hath no protection, but her heeles, and is of all Creatures most destitute: So if we run to the Lord Jesus for deliverance from all our evils, he wil spread a wing of preservation over us; but if we run to any Creature we can have no rest, nor peace, and then it argues we have no Christ, because no Saviour; and no Saviour, because we look not to him. And if you looke to him to save you from your miseries, and not from your sins, you have him not as a Saviour; you would be excused in this and that, spare me but here only; *Felix* would be spared in his *Dalilah*, but if you would be spared, in any sinne excused for, nor parting with any iniquity, then you have not Christ for your Saviour; remember what our Saviour said to the man, *Job. 5. 6. Wouldest thou be made whole?* He said, *Yea Lord*, and he was healed. So this is the point, Wilt thou be made whole? If God so far turne the streame of our hearts, that unfaignedly we would be made whole, not a member in our bodies but we would have it healed; we would not have an uncleane lust in our soules, but we would be perfectly made whole; would we be saved from all our sins? then we have him for our Saviour; and there is not a sin in us but we shall be healed of it, and this is life, to looke to Christ for universall salvation.

And so consider, have you Christ for a Prince? Are your hearts willing to subject every thought unto him? you say, you are somewhat unwilling to it, but doth not the Apostle say; *Every thought must be brought into subjection to the Gospel of Christ, into captivity*; and were it not better to be free, and voluntary. It is true, Gods people know that when they were first brought on to God, they were carried captive, and drawne, *Iob. 6. 44.* but afterwards they finde the service of Christ to be perfect freedome, and therefore how lookest thou at thy thoughts, for I principally take notice of them.

Art

Art thou not willing that a vaine thought should lodge within thee? thoughts of pride, and of revenge come into thy heart, but what entertainment dost thou give them? Doth Satan when he comes finde thy house fit for his purpose? If thou give these Guests such entertainment, then thou hast not Christ for thy Prince, but if they come like stubborne Rebels into thy house, and they disturbe thee, and thou call to thy friends to help thee, and thou cryest out to thy Prince in Heaven for a privie search to be made, to finde them out, and would not have any one wicked thought to rest in thy heart, then thou hast Christ for thy Prince; but if thou givest them willing entertainment, and lodgest them next thy heart, and fatest and feedest thy selfe in such thoughts of wrath, and lust, and hugs them in thy bosome, then thy heart stands in rebellion against God; if these rebellious lusts be thy friendly companions, then God is not at peace with thee; but if thou beest burthened with them, as Souldiers come into the houses of men that live in the Palatinate, and they are forced to entertaine them, but if thou wouldest cast them out, then thou hast Christ for thy Prince; but if you refuse his government, and your thoughts are your owne, and you wil have God to serve your turne, and you burthen his patience with one wicked course after another, and you make use of Gods patience to the sinfull provocation of his wrath; and you deale with God as Witches doe with the Devil, he shall serve you now, and you will serve him when you dye. Consider what sacrifice you offer to God, any thing is good enough for God, and the wayes of his grace is a burthen to you, then you have him not for your Prince. Now in the name and fear of God, consider what hath been said, every one take his portion, and the Lord give you a good understanding in all things.



## SERMON VII.

I. JOHN 5. 12.

*He that hath the Son, hath life, and he that hath not the Son, hath not life.*



Now come to a third head of Signes, by which it may appeare whether we have Christ or no, and that is from the third word in the Text (which is *Life*) for it is an Argument of like strength and value, to argue the one from the other. *He that hath the Sonne hath life, and he that hath life, he hath the Sonne*; and therefore now at this time to open to you some signes, or markes by which it may appear to us whether we have life, or no; that Spirituall Life here spoken of: to wit, the life of righteousness in our Justification, and of Sanctification, of comfort and consolation; and of eternall glory.

Three  
sorts of  
signes of  
Spirituall  
life.  
1 Signe.

And the signes of Life are of three sorts; either you may discern the life of Gods Grace by the causes of it, or by the effects of it; or by the qualities and properties of it, as we call them.

First, for the Causes, the Holy Ghost usually sets forth the causes of our Spirituall life, and if we finde these causes to have been the work of that life, which we conceive our soules to be endued with, we may from thence argue the truth of our Spirituall life, and from thence the truth of our fellowship with Christ.

First cause  
of Spirituall  
life.

For the first; The first cause of our Spirituall life, is the holy and gracious will of God, *1am. 1. 18. Of his owne will begat he us*; It is that therefore to this life by which we are begot-



begotten, for all generation is unto life, it is of his own will that we are begotten to this life.

And the Apostle *John* sets it forth, by the removeall and denial of all other cause, *John* i. 13. *We are borne not of flesh, nor of blood, nor of the will of man, but of God: Not of bloods, Not of godly parents; for men may have godly Parents, and yet themselves degenerate, and therefore it is not to be ascribed to parentage, it is not from the parentage, but from the Covenant, and from Gods will in the Covenant, that begets a child of God, nor is it of the will of the flesh; that is, of corrupt nature, nor of the will of man, nor of the best paines that they can take, though they take much paines for us, yet all may be in vaine, so as that unlesse God set in with Christian friends, and with the blood and Covenant of our Ancestors, we shall not be brought on to live a spirituall life in Gods sight. It is that which God himselfe speakes of in Ezek. 16. 6. When we were yet in our blood, yet God said to us live. When we were in our blood, like an infant, gasping for naturall life, and ready to perish, even then when none could helpe us, then God said to us live, and then we lived in his sight. And therefore in a word, you may take this for an evident signe of the true life of grace, where ever you find the worke of grace wrought in any soule, you shall find the heart speaking of it, as the worke of Gods owne hand. Take you a man in the estate of nature, and he will say, God be thanked he had alwayes a good mind, and his parents would never say no lesse of him, but he was alwayes a toward and hopefull child he thanks God; and thus a man will speake that is onely well nurtured, he will say, it is a worke that was ever in him, and he ever thought so of himselfe: But now take another man, that is indeed borne to a new life, and hath this life in him that springs from Christ, he will tell you as *Paul* was wont to say, *Gal.* i. 15, 16. *When it pleased God to separate me from my mothers wombe, and called me by his grace.* There you shall as in a pattern discern what the maner of the expression of a living soul is, he doth not say it was wrought when he had a good mind to hear such a man, or to take such a course, so it may be*

will.

will flesh and blood say, but when you come to an heart that indeed lives in God sight, he expresseth himself thus: *but when it pleased God it was done.* I for my part ran cleane another way, I never had a desire after God, I had indeed a kind of forme and shew, and could comply my selfe to my Governours and Neighbours; that I might be flattered and encouraged by them, and I should never have taken better course of my selfe; *but when it pleased God to call me by his grace,* there is the life of a Christian, he fetches his life from the highest heavens; *It pleased God to call me by his grace, and to reveale his Sonne in me;* when it pleased him to shew me the estate of my soule, and the sinfull rebellion of my heart and when he revealed Christ, not so much to me, as in me, he was revealed to him, in *Act. 9.* in the first vision and worke upon him; but when he *revealed Christ in me,* then he went that way the Holy ghost led him. Thus you shal easily discern it plainly; though it be hidden in the pleasure of God, yet it will shew it selfe evidently in the expression of a Christian man, when he comes to speake of the life of his spirituall estate, they never attribute it to good inclination, nor to the good instructions of others, but they say, when it pleased God, thus and thus to reveal himself in me, when he shewed me my selfe, when God laid about to find which way to hemme me in, then it pleased God to do it, and since then I have lived.

The second cause  
of spiritu-  
al life.

A second cause of my spiritual life is, The Word of God; the word of Promise, for so the Apostle tells you; *Not all that are of Abraham, are the seed and children of Abraham; but the children of the Promise, are counted for the spiritual seed:* That seed which is elected of God, and chosen to everlasting life, that is the seed of Promise: That is, such as are begotten of some promise of God or other, Every *Isaack* is a *Sonne of the promise.* And least you should thinke it peculiar to *Isaack* alone, the Apostle opens it sweetly, in *Gal. 4. 28.* As a thing common with *Isaack* to all the people of God; it is a like Priviledge given to the *Galatians*, and to all others that were born of God: *We brethren are children of the Promise;* it was not peculiar to *Isaack* alone to be borne of the Pro-

Promise, and yet of the Promise he was borne, in a kind of peculiar manner; for before he was born, God gave *Isaac* to *Sarah* by promise, and by vertue of that promise was he borne, even a naturall life: Now so farre indeed it was a speciall peculiar Prerogative to *Isaac* and *Jacob*: but the Apostle would from thence gather, that the spiritual birth of *us*, is by a word of promise; All of us, one and other is born, by a word of Providence, but if we speak of our spiritual birth, then we brethren are children of the Promise. So that you shall observe this to be an holy truth of God; That every child of God, is borne of the promise of God: So that then hast thou a new birth, and dost thou live a new life. Tel me then, what promise was it that did beget thee to God, that begat thee to this new life? What Word of God was it, by which thou wast begotten? It is a general speech, that in *Ro. 10. 17.* Faith cometh by hearing, and by the doctrine of faith preached, *Gal. 3. 5.* that is, the Gospel of faith; so that this is the point: There is some promise which being reported to the soule in the ministry of the Word, is laid hold upon by the hearts of Gods people, the same Word of promise, working that faith in the heart, by which the soule cleaves to such a promise. Then doe but consider, if thou beest borne of God, what cause was there of thy birth? wast thou born of the Word of God, or of thine own conceite, or of the good opinion of Christians? or is there some Word of God, which thou hast placed thy confidence in, and upon which thou hast been reformed; and since that day to this, God hath turned thy heart and way to another course, and given thee to live in his sight? It is true, it may be many a good soule cannot readily tell you, what promise did first bring them on to God; but though thou canst not alwayes tell, yet a word of promise it was; and ordinarily, a word of Promise which the word preached did apply to thy soule, and caused thy heart to reach forth and to lay hold upon it; but though thou beest not always able to reckon up the first Promises, yet this I say: And marke it, there is no Christian soule, but hath some promises of God on which his heart is stayed upon, and by which

Note this.

which his life is nourished, which argues it was bred of those promises, of which it is now fed, though a man be not alwayes able to tell what promise it was; sometimes a word of reproofe or of counsell, may sink deep into a man, when God sets it wel on; and may make a deep impression in the heart of a man; And may so turne about the course of their lives, as that thereby they may reforme all common and outward, and knowne soule finnes, which before was ever cause and matter of reproofe, but that is not so safe a worke of Christ, not such a strong evidence of our spirituall life, when such a word of reproofe or counsell hath set us in such a course, and we have thereupon refrained gaming and breaking of the Sabbath, and vain fashions; this is well, but it is not so safe a signe of our new birth; for this may befall even an hypocrite, he may be so convinced by a word of grace, and wise counsell, as may strongly turne the streame of his course another way; and yet bee without any life and power of godlinesse, only the word of promise is able to work grace, and life in the heart of a man.

Ground  
of the  
point.

For the Ground of the Point is this, we cannot have a spirit of life wrought in us by the workes of the Law, nor by the words of the Law. *Gal. 3.5. He that ministereth to you in the spirit, and worketh miracles, doth hee it by the workes of the Law?* As if he should say, did ye ever receive the grace of Christ, by the workes of the Law? or by the counsell of the Law, or by the commandements of the Law? or by the reproofes reached forth from the Law; he excludes it as impossible, and as no wayes able to doe it, *vers. 2. v.* And therefore he doth ever lead us unto some word of the Gospel, to some promise of grace for the ground of all our spiritual life; as if ever we would be able to say, we are begotten to a new Inheritance, we must be able, and are able to say, we have some word of Promise, which hath wrought this in our soules, which hath bowed us to looke to Christ, and to cleave to him for strength, and increase, and groweth in grace.

For it is true indeed, The Workes of the Law may in-  
deed

deed cut us off from some bad wayes, but when it hath don so, it leaves us there; leaves us in an estate wherein we would not give offence, and would not displease men, that are grave and wise; And this we may reach unto without respect to the glory of God, or any inward regard of his holy feare, but when as we are quickned to live by vertue of some Promise, then the *love of God constraineth us* to live to obedience and good ends, then our respects can reach heavenly and spiritual ends.

And therefore observe this as of necessary use for any man; that as he would be loath to be deceived in a counterfeit peece of money; so much more let him be carefull in the main points of his everlasting estate: on this depends our having or not having of life. And therefore it behooves us to be sure that we be not disappointed in this great mystery of godlinesse, and consider seriously upon what your hopes and confidence was bred, and whence it was grounded.

*Quest.* You will say; But is it not ordinary that the Word of the Law doth humble and cast downe the heart and spirit before God, and cut them off from all confidence in the flesh, before they come to lay hold of the promise of grace in Christ?

*Ans.* True, it is so indeed, That ordinarily, some word of the Law, some word of conviction prevails with the heart, and makes him in sence of sinne, say to his Christian friends, *what shall I doe to be saved?* this is true, but yet this is not it, that makes him a new man in Gods sight, it may reach to the reformation of his outward man, and to the alteration of sundry of his former courses, which no meanes-else could have reclaimed; but yet this makes him not live a spiritual life, until he be not onely humbled by the Law, but in some measure brought on, to look after the promise of grace in Christ, and to long after them, and to say, and desire, oh that I had but my part in this or that promise, what a mercy of God would that be to me, could I but lay hold upon them, but thereupon the soule of a Christian, doth stand poring and plodding, and wistly gazing upon them, till in the end the very sight of a promise, hath

so seasoned us with a spirit of faith, that we begin not only to long after that promise, but to cleave to it, and in time come to receive it into our hearts, and come to imbrace it, to rejoyce in it, to acknowledge it, and finde our happinesse, and life, and comfort to bee wrapped up in it.

A third  
cause of  
spirituall  
life.

A third cause of our spiritual life, Is the Spirit of grace *that which is borne of the spirit is spirit*, whatever is borne of the *flesh* and no more, is but carnall, but that which is borne of the spirit, is spirit, *Job. 3. 6.* there is a *shedding abroad*, the spirit of Gods grace in the heart of man, that makes him of another spirit, he is not the same man, that he was before his spirit was changed, his inclination and disposition is changed.

For Spirit is nothing else but the *inclination*, and *disposition*, *the habit* of it; the spirit of wisdom, is an habit or inclination to Wisdom; the Spirit of grace, is an habit of Grace; the Spirit of prayer, is an inclination or an habit of Prayer: they are severall words, but all meane the same thing: *Be renewed in the spirit of your mindes*, that is, bee renewed in the inclination and disposition of your minde, *Eph. 4. 23.* And not only be renewed in the mind, or judgement, or understanding of a man; but there must be a renewall of the whole soule of a man, the disposition and inclination of the whole must be changed and altered. *Caleb and Ioshua was of another spirit*, they could judge of things otherwise then other men could doe, other men not renewed in the spirit of their mind, have no alteration; but the truly regenerate they see a great change, they never saw the danger of their sinnes before, nor ever before judged themselves for their sinnes, but now their spirit, and soule, and affection is changed, and now a spirit of feare, and love, and care, and every affection is altered; now a man is turned quite off from earthly things, so farre as they hinder him in the enjoyment of his Spirituall life, and now we are set upon the things of God, so as that he that is borne of God to a Spirituall life, is become a new Creature, and old things are past away, *2 Cor. 5. 17.* He hath a new mind, and a new



new heart, new affections, new Language, and new employments that he was never wont to doe before; now he can read Gods Word, and conferre with Gods people about the things of God, and can instruct others, and fashio[n] himselfe to a new mould, and all upon the renewall of the spirit of his minde; so that if you see that God hath put another spirit into you then ever you had before, so as not only this, or that part, but the whole man is changed, and put into another frame, that though there be still a taste of the Old man, yet the frame both of the body and soule is of another mould, *and all things are become new in some measure*; then you live a new life indeed, else it is not a perfect change, though this and that alteration bee wrought in you. By these causes you may clearly discern whether God hath given you a new life or no; consider it therefore I beseech you, how doe you now finde your hearts apt to speak, when you speak of that estate you are in? Are you in your Closet wont to say, That time was when you have been thus and thus led, in the vanitie of your minde, and the hardnesse of your heart, and custome of sinne, but when it pleased God, who called you by his grace, when it pleased God, then it tooke place; you had been in good company before, and had used many meanes, but never any thing would worke; but when it pleased God, then it wrought, and from that day to this it hath been so and so with me. It is a good signe to you, if withall you can recall, that such or such a *word of promise* it pleased God to pitch your soules upon, you have long looked and waited for salvation, but in the end it pleased God to wrap up your soules in life by such a promise; and if you can call to minde that such a promise your soules did cleave unto, then are you indeed borne to a Spirituall life, because you are right bred, bred of a Promise, and of the holy will and pleasure of God; but if you finde your selves to be of another frame, and you are bowed to walke with God, and to reforme your course of life by outward bounds, this is not so safe; but if your whole man universally be bowed to a godly holy frame, and all things are become new; new

friends, new affections, new desires, if you finde such an *universall change*, then you are right bred Christians, and indeed no Christians are right bred but such Christians; but if you make a great stirre about the great Reformation that is wrought in you, and it is from the good inclination, and disposition you have alwaies had; you ever had a good minde, and in the end (you thanke God) you have reformed such and such evils as you have been blamed for, time was when you could *have freely played at Cards and Dice*, but since then you see the vanity of it, and you take better courses, and doe now consort your selves with wel ordered and stayed company, you had alwaies a good minde to be better, but you could not doe it suddenly, and so in the conclusion your reformation is but a good inclination or disposition of your minde; and if you see that much good hath been wrought upon you by the counsell of such and such friends, and by the good example of such and such wise and discreet friends; and if you find that there is some strange change in your carriage, your course of life is much altered, you are not so light and wanton as you were; but you take a farre more grave, and wise, and stayed course, and to much better purpose both for Church and Commonwealth wherein you live; now I say, if you shall goe on, and looke for that Spirituall life, which onely springs from Christ Jesus, and wil lead on to eternall glory, and therefore rests not in any reformation of your selves, till you finde there be such an inward and whole change wrought in you, which the heart is wont to speake of to the praise of Gods grace, it was Gods will, else it could never have been wrought, and you could not speak of it till now; and you never rest satisfied in such a change, as a word of reproofe or connsell, that hath wrought such a change or reformation in you, that stayed in the outward man, or in some affections, till you found your hearts to sanctifie the name of Gods grace in the acknowledgement of the word of Promise, and of the Spirit of grace, making you new, that you may bee able to say, that in very deed you have Christ, and with Christ life, and that life which will

Note this

will never decay, but wil hold to all eternity.

And therefore now to speake something of the signes of the life of our Justification.

Therefore a second sort of signes, is taken from the effects of Spirituall life, you see what is the causes of it, as the good pleasure of God, the word of promise, and the Spirit of grace, these be the first sort of signes.

Signes of  
Spirituall  
life from  
the effects  
of it.

Now a second sort of signes is from the effects and fruits of life, and herein take notice of some fruits of your life of Justification; it is a principall part of our Spirituall life to have our sins forgiven, *Blessed is the man whose iniquity is pardoned, and to whom the Lord imputeib no sinne*, Psal. 32. 1, 2. And therefore it is, that forgivenesse of sinne is called justification; then God accounts us righteous, and this is called, *Justification of life*, Rom. 5. 18. because in the pardon of our sins is our life; As when a Malefactor by the Law is condemned, he is by the Law a dead man; and if his Pardon come, his pardon is his life, and it is so indeed: So is it in this case, the pardon of our sins is the very life of our soules, and if God give us to finde that life, there is no feare of the life of our Sanctification, or Consolation, &c.

Life of  
Justifica-  
tion.

The first effect then that flowes from the pardon of our sins, is some inward peace of Conscience, some inward refreshment and satisfaction yeilded to the heart, that it could never attaine to before, for sinne may be pardoned in the sight of God, and yet that pardon is not manifested and declared to my soule, untill God vouchsafe me some measure of peace, and a manifestation of the free pardon of my sins, I can have little rest; it is a notable saying, *Rom. 5. 1 Being justified by faith we have peace With God, through Jesus Christ*. A man justified, is one that hath his sins pardoned, for what was it that all our life time before made us afraid of Gods displeasure, and we had much disquietnesse about our estates; Oh, the sinne of our soules that we had committed all our life long, the sinne committed many a day agoe, that now lay hevie upon our soules, and the want of pardon lay as hevie as our sins; but now if God come,

Inward  
peace  
flowes  
from par-  
don of sin.

and say, Thy sins are pardoned, then followes a sweete tranquillity of peace in the soule. A matter that Philosophers have talked of, to quiet the minde, to lull men asleep, and with applying remedies, did stupifie for a while, and take off the heauey burthen, or the sence of the burthen, rather then the burthen it selfe; but so soone as ever God pardons sinne, there is shed abroad a spirit of peace in our soules, and sometimes in that unspeakable measure, as that it passeth the understanding of a man to conceive, *Psil. 4. 7.*

Note this But I doe not so conceive, that every Christian as soone as ever his sinne is first pardoned, hath such an unconceivable peace in his soule; but he findes a great deale of ease sometimes, as if you had thrown a Millstone from off his body; notable is that expression in *Esa. 32. 17.* *The work of righteousness shall be peace, and the effect of righteousness quietnesse, and assurance for ever.* He speakes of that righteousness, whereby we stand righteous before God, and the imputation of Christs righteousness to our soules. The worke of righteousness shall be peace; from this worke and effect you may gather what the causes of it is: blessed are such, it is quietnesse and assurance for ever. Not that there is an everlasting sence of that peace, for the sence of it is sometimes obscured for want of watchfulnesse, and want of experience in the wayes of godlinesse; and sometimes through the buffetings of Sathan, or desertions from the hand of God, and so many times our peace may be over-clouded, and the sence of it taken away, but the worke of righteousness is peace; if sinne be pardoned, peace will follow upon it, and the fruit of this righteousness is quietnesse, and assurance for ever; the heart is now peaceable, quiet, and assured that God hath wrought this and that grace in me, which will abide in me for ever.

2. E. A. C. A.

2 That you may be farther instructed in this point, see a second effect of this life of justification, of the life of righteousness, which is of speciall use for the right discerning of our Spirituall life, and that is this; Looke as in all naturall life, no man hath received life, but is carefull to preserve it; *Skin for skin, and all that a man hath will be give to save his*

his life; and if his life be struck at, he will have his hand cut off rather then have his head wounded; he will expose himselfe or any member to any danger, rather then loose his life. And so if God vouchsafe pardon of sinne, and peace of conscience; you will find this an evident signe of pardon and peace together, and an evident effect of them both; a serious care, and a constant endeavour to maintaine and keep that peace, that as you see God hath been very gracious in speaking peace to you, so you would preserve that peace above all the blessings in the world, that whatsoever you loose else, though you loose friends, and goods, and lands, and trades, health, and liberty, you would not loose your peace, though you hazard the losse of them all to preserve and maintaine your peace; that peace when it was given you, was so unspeakable and glorious, that life it selfe was not to be compared to this mercy which God hath vouchsafed us, when he gave us peace, *Psal. 63. 3. Thy loving kinde-nesse is better then life.*

A man that hath found something that is better then his life, he will loose his life rather then it, and much more any thing else; and therefore if you see God incline your hearts to be tender and chary of your peace, then God hath bestowed peace and pardon upon you; and it is evident; because you are so loath to breake it. A man that never received this peace, he makes no conscience of sinne, unlesse it blemish him in the eye of the World; he makes no great matter of conscience to run into any sinne, because the old score is yet undischarged: Christ is not wont to discharge that score which we make no conscience to run into againe.

And if they doe, he can tell how to make them feeble the smart of playing such Prodigalls, but when God hath blot-  
ted all our sins out of his sight, that there is no more men-  
tion of sinne between God and our souls, that the heart of a  
Christian will be marvellous chary and solicitous, that it  
sinne no more against God; he that hath his sinne pardon-  
ed, and knowes what it hath cost, both on Gods part and  
on his own, he is very carefull of running into sinne any  
more

more, and is very careful to walk more holily for ever hereafter, notable is that example, *Gen. 39 9*. When *Joseph* was tempted to a pleasing sinne, oh (saith he) *How shall I commit this great wickednesse, and so sinne against God*, how should hee now breake his peace with God, and runne upon a new score with God: It is certaine, he had sinned before, and he had found pardon of it. And how should he now sinne any more against God: this is the constant care of every Christian man, he is fearful of every sin.

I grant you, it is true, that sometimes, even those that have their finnes pardoned, and the writing of transgression by which they had ingaged themselves to everlasting torments hath been cancelled, yet even they have afterwards turned the grace of God into wantonnesse, through sinfull lusts. As *David* and *Peter &c.* through some corruption or other; but you shall also find this to be true, that as they have been over-taken and over-whelmed with such corruptions as those be, so they have held forth as much repentance, and affliction in this case; that if you had taken many lives from them, you could not have greived them so much as in this case they are put to. The blotting out of the sence of this pardon, hath been more bitter to them then death it selfe: And if it be not so, that Christian men in such a case doe not more shame themselves before God, and loath themselves for all the evils they have done in Gods sight; they will either lye downe seared and benumbed, and their spirituall life will evaporate away, and then it will argue, it was never true, and sincere; and if it were true; it will lye so close and hidden, that you may plainly see what a slaughter Satan hath made, and what heavy load hee hath put upon such as are carelesse to maintaine that peace with God, which hee hath vouchsafed them. And therefore if God give us hearts to keep our peace, it is an evident signe God is at peace with us.

If we fly from sin, as from the grave or hell, then surely those finnes are pardoned which we doe abhorre. And that peace and reconciliation is procured which wee desire.

That



That is the nature of Spirituall life, it desires to maintaine it selfe, and to expell all that is contrary to it, if the body have taken any noysome and hurtfull thing; it will vomit and cast it out, and will not let it rest there in quiet, if it be an enemy to our life it will strive against it, if there be any spirituall life in us, it cannot let sin rest in us; it will strive against it, and never rest till it be shot of it, any way, some way or other, out it must, though he shame himselfe for it by an open confession; and though it many wayes trouble him, yet out it must, It is an enemy to his life, and out he must cast it; and therefore if God give us hearts to be fearfull of sinne, and carefull to maintaine our peace, it is an evident signe of the truth of our Spirituall life; and this is a signe of life, for he feels not his peace because it is clouded in him; he discernes no life in him, and he feares what he had was but a delusion. Why, how stands thy care to preserve thy peace, and to avoyd the danger of the losse of it? If God give thee an heart desirous and carefull to maintaine thy peace, though it be not so lively as sometimes it was, yet it is certainly true and good.

A third signe and effect of the life of righteousnesse, is that which our Saviour gives, *Luk. 7. 47. Her sins are forgiven her, which are many, for she loved much.* So then, this is a third signe that our sins are pardoned, and of the life of our justification, our love of God. Love of God, *proportionable and suitable*, according to the greatnesse of the sins that have been forgiven and pardoned to us; this is a good evidence of the life of our justification, this is not a dead and a lifelesse pardon. A Prince may pardon a Malefactor of his former offence, but he can put no new principle into him; but Gods Pardons doth convey life into the soule, and it hath this worke in it; when the soule sees that all its sins are done away, and those sins many and great, as many and great sins are forgiven him; so is his love great and manifold, and this is of the same nature of the love there spoken of; she was a wicked woman, and very notorious for uncleannesse, for so said the people, *vers. 38, 39. Surely if this man were a Prophet, he would know what manner of woman this was,*

Love of  
God a  
signe of  
spirituall  
life.

for she is a sinner. And when they say, *A sinner*, they meane not such a sinner as other men and women ordinarily be, but such a sinner as was a notorious wicked woman, and therefore a shame for him that profest himselfe to be a Prophet to come so neare her; she begins to wash, and to kisse his feet, and to wipe them with the haire of her head, and to anoint him with precious oynment. Now saith Christ, to Simon the Pharisee (and he was none of the worst of them neither) for Christ seemes to imply, that he had some sins forgiven him; I have something to say unto thee, Simon, there was a Creditor had two Debtors, the one owed five hundred pence, the other fifty, and when they had nothing to pay, he frankly forgave them both; tell me therefore, which of them will love him most? Why, saith he, I suppose him to whom he forgave most; And Jesus said, thou hast rightly judged, since I entred into thy house thou gavest me no water for my feet, &c. wherefore I say unto thee, her sinnes which are many are forgiven her, for she loved much. Shee shewed wonderfull much love, she sate behind him weeping, when she thought she had not been so much seen, not presuming to come into his presence: Now therefore her sins which are many, are forgiven her. You may see it plainly, because she loveth so much; and thou that hast shewed lesse love, thou hast lesse forgiven thee, but they that have many sins forgiven them, they have much; And therefore if a mans sins be forgiven him, and God give him peace in the pardon of them, according to the measure and multitude of his sins, such is the measure and variety of his love, the greatnesse of his love to God; and as God hath forgiven him many sins, so hee gives God manifold measures of love, he loves God greatly, the very feet of God; the lowest and poorest members of the Body of Christ. He is content to stoop to the meanest office of love to Christ, or to any of his servants; any thing wherein love may be shewed to Christ, or his Members, he is content to stoop to it: According to what is thy forgivenesse, such is thy love.

And because no man hath so little forgiven him, but if any thing be forgiven him at all, he knows that little is so much, and so great, as would indeed have plunged him into the

the neathermost-Hell; and therefore no true Christian is conceited of the smalnesse of his sins, but he thinkes it a very great matter to have any one sinne forgiven him; but he knowes if God had cast him out of his light for any one of them, just had his Judgements been, and if at any time his love decay, he renewes it by repentance of that sinne, for which before God had vouchsafed him pardon. And thus you see a six-fold signe of our spiritual life, three from the causes, and three from the effects; and the latter, the three effects chiefly concerne the life of our Justification.

And therefore doe but apply it home to your soules, because the whole discourse is but an application, and an use of the point; but I pray you consider what you have heard, and lay it to heart, and draw neare now into the closet of your spirits, that you may discern what God hath done for you. Did you yet ever see any peace of Conscience? you say, I never had a troubled unquiet Conscience all my dayes; but to you I only say thus much, your peace hath neither a good root, nor will it bring forth any good fruit, not well rooted; for I pray you, whence came it? did it come from any word of Gods Promise, or any worke of the Spirit of grace, or from thy Selve love, or is it not a benumbed peace? and if so, then it is not wel rooted. Applica-  
tion,

And truly it hath and wil have as bad fruits, for if thou sayest, thy sins are pardoned, then what care hast thou to keep that peace, and to preserve it? Doth not a sin befall thee, but it is an annoyance to thy spirituall life, and thou canst not rest till thou beest shut of it, and cannot be satisfied till thou beest wholly discharged of it; it is wel, but if thou findest that thou canst live quietly in knowne sins, and thy soule is never troubled about them, this is then but a barren and false-hearted peace, and will deceive thee, and in the midst of this peace thou mayest sinke into Hell, unlesse God heale this distempered peace in thee; and if God have given thee such a peace, what love dost thou then return to God? Where is that great and manifold love thou gives to God? If this love be wanting, and thy care to preserve

it be wanting; If thy peace be groundlesse and fruitlesse, then spirituall life is wanting, but if God have been pleased, and thine own heart can find it so, and bear witness to thy soule, that God hath pardoned thy sinnes, then that peace which is in thy soul will refresh thee; Hast thou ever found such a peace in thy soul, as hath been unspeakable and full of glory, and thou hast been sweetly quieted when many troubles have been about thee, and hast thou found comfort from hence in any of the Ordinances of God? And dost thou find, that though that peace then gotten be in a great measure lost and decayed, yet thou hast as great a care as may be to preserve it, and to maintain it, and to renew, and to recover it again by repentance, and art careful to preserve thy selfe spotlesse before the world: And dost thou find that according as God hath been mercifull to thee, so thy love is great and manifold, thou canst never love God so much as he hath done thee; thou canst never answer the thousand part of his love and mercy shewed to thee? And then no service of God, or office so meane that he calls thee to, but to the utmost of thy indeavor art willing to spend and be spent for God, then it is an evident argument that justification is conveyed to thy soule; for God hath given thee peace, and hath given thee an heart to love him back again.

---

S E R M O N



## SERMON VIII.

I JOHN 5. 12.

*He that hath the Son, hath life, and he that hath not the Son, hath not life.*



He causes of this life you have heard, and some of the effects of it also. The life of Justification you heard hath these three effects, or fruits in the heart; Peace, Quietnesse, and Assurance for ever. Care to keepe our conscience pacified in some measure, carefull to maintaine that peace we have had so much ado to get. And also love of God according to the abundance of sin, that hath been pardoned to us.

We are now speaking of the effects of life, and now to speake of the effects of the life of our sanctification. *Hee that hath the Son hath life*, not only in the pardon of his sin, but he hath likewise the graces of Gods spirit, which are the life of sanctification,

Life of  
Sanctifica-  
tion.

*A frame of grace wrought in the soule, which is the life of holinesse.*

Now because Sanctification is found, partly in the heart, and partly in the life. Let me now shew you some such effects of spirituall life, as are found in the heart of a Christian: And breathe forth themselves in his life, by those habits and gifts which are principally within.

And the sum of what I shall now say is thus much. There are certaine variety of the graces of God in themselves so different and opposite. As that in nature they are seldome compatible to one person, at one and the same time, or least of all to be found in one and the same businesse, And yet  
are.

are found where ever the heart of a man is sanctified by the Spirit of grace; where you have the life of sanctification in a Christian, you shall finde variety of graces in them, some of them of such diversity and opposition one to another, that in nature the like temper is not to be found in one person at the same time, and in the same businesse. They are certaine kind of conjugations, or companions of grace so fitted, and joyned together in the heart of a man, as that nature is not able to compact such sanctified affections, unto such uses upon any occasion; much lesse able to bring them forth upon any occasion, they are so different in themselves; to name some of them in particular.

Joy and  
griefe in  
the soule  
sanctified  
at once.

First, if you looke at the grace of God as it workes in the heart, and exercises it selfe in the conversion of a sinner, you shall finde, that when the soule discernes any life of grace in its heart, that sin is now pardoned, and God is pleased to frame it anew, and to give it a new life; at that time the heart is taken up with these two contrary effects; it is both enlarged with no small measure of joy, that ever God should redeeme him from such a desperate condition as his soul lay in, and yet withall full of grief of heart, that ever he should have so much displeased that God, that hath done so much for him; and so plaine, as that you shall evidently discern the voyce of your own joy, from the voyce of your owne griefe. I know not better how to instance in it, then to fetch a resemblance from the returne of the Children of Israel, from captivity to Ierusalem, read Psal. 126. 2, 3, 4. *When God turned the captivity of his people, this was their affection; then was their mouth filled with laughter, and their tongue with singing, &c.* Now the same people that so rejoyce to see themselves redeemed by the Arme of the Lord, when they doe rejoyce to see themselves set at liberty from the captivity, they doe at the same time as sadly grieve and weepe, to consider the unkindnesse they have put upon God, and their unworthinesse of such a mercy from him, as you may read, *Jer. 50. 4, 5.* speaking of the same people, and of the same time, their return from  
the



the captivity; and he tells you, *They shall come, going and weeping shall they goe, and seek the Lord God, and aske the way to Zion, with their faces thitherward*; If the Psalmist speakes of it, he saith, they were out of, and beyond themselves for joy, as in a comfortable dreame; the newes seemed to be too good to be true, and they rejoyced with exceeding great joy, and if the Prophet *Jeremy* speake of the very same people, and the same time, and the very same action; he tells you, *They goe to Jerusalem, weeping, they goe to seek the Lord, and aske the way to Zion*; they rejoyce at the greatnesse of the mercy, and weep in sence of their unworthinesse of it. And truly this kinde of combination shall you finde stirring in every soule that is converted to God, when the pardon of its sin is sealed to its heart; it breeds a certaine kind of inward joy, and comfort in the Lord, that hath thus graciously pardoned their iniquity, and yet more abundantly mourning for the evils, it hath so displeased God with; nor is there any mourning so deeply woundeth the soule, as that which ariseth from the sight of Christ crucified, then the soule mournes full bitterly, *Zach. 12. 10.* He wil mourne exceedingly, to thinke that he should deale so unworthily against that God, that hath all this while had such wonderfull thoughts of peace towards him. This is the first combination of graces that is found in the soule after sinne is pardoned, and the heart restored to a new life, for wee spake before of prizing Christ in our judgements, by certaine preparative graces, but now we speak of that kind of life of sanctification, which puts forth it selfe after some sence of our justification; this life of the mixture of joy and mourning, beares witnesse to our life of sanctification.

Secondly, in the worshipping of God in those duties of the life of sanctification, you shall finde another combination of mixed affections, the like of which are not, and cannot be found in nature; and that is joy and feare, according to *Psal. 2. 11. Serve the Lord with feare, and rejoyce with trembling*. A Christian man when he is in a good frame, and the life of grace most stirres in his spirit, he never comes

2. Joy and  
feare.

comes

comes to an holy duty but with some holy fear, and trembling before God, before whom he then stands, and yet there is no duties he goes about with more comfort and joy then those, when his heart is not dead. It is true, a dead hearted Christian comes to good duties like a Beare to a stake, while they are in such a temper; if they can shun duties they wil, but take the heart of a Christian when it is alive, and then they are a willing people, *Psal.* 110. 3. they come with some inward gladnesse of heart, it is the joy of their spirits to heare of an opportunity when they may heare the Word, and pray, or performe any duty acceptable to God: but how? when their hearts are most joyfull, and they goe about duties most willingly, yet then most awfully; for take you a Christian when he comes unwillingly, his heart is not much affected with feare and trembling, but then he is most awfull when his heart is in the best frame towards holy duties; these two affections never meet in other things, when a man goes about any businesse gladly, he is not afraid of it; or if he be in feare, he goes not about it joyfully; the Sun trembles not at his course, but rejoyces to run his race; the Horse rejoyceth at the Battaille, he never trembles at the matter; or when any man goes about any worke with joy, he never trembles at it: but a Christian man, when he goes about any spirituall duty, though he have much joy and comfort in it, and is glad of the occasion, yet he is most fearfull; as *Psal.* 130. 4. the very consideration of the greatnesse of Gods mercies makes a soule fearefull of the presence of God; so the more rich God in grace and mercy is to us, either pardoning sin, or sanctifying the heart, or quickning us to any duty, the more fearefull is the soule in such a condition. And hence is that you read, *Exod.* 15. 11. the Lord is said to be *fearfull in praises*; when the heart is most enlarged to praise God with comfort, then doth it most feare God, so that here is another combination of graces that are not commonly found together in other businesse of ordinary affaires, but where the heart is spirituall, they meet together in the same thing.

Thirdly,

Thirdly, Take you a godly man in affliction, and when he is most able to bear them, and yet when afflictions is most heavy, if he find his heart able to grapple under them, yet then you shall find much joy and sadnesse of heart mixed together, it was a signe of the election of the *Theſſalonians* because they received the word in much affliction, and with joy of the Holy ghost. When they found much affliction either by the word, or in the outward man, though much affliction, yet inwardly joyous, *Heb. 12. 11*, No affliction is joyous for the present, yet it brings forth the quiet fruites of righteousness. By how much the more affliction, makes their spirits sad, yet so much the more is the heart enlarged with joy and comfort in the Holy ghost, *Rom. 5. 3*. We rejoyce in tribulations, tribulation is such a kind of affliction, as is a threshing us like corne out of the chaffe, drives us out of all the comforts of this life, and that is not in nature, to rejoyce in any measure, when the heart is in grief and discouragement, it ever wants something to raise it up.

Joy in af-  
fliction.

Fourthly, There is this mixture of affection, in our carriage towards men, which argues the life of holiness in us; In our converseing with men, you shall have the same heart full of much patience, but without all forbearance. And those are such as are not found in nature, nor in an hypocrite, yet in a Christian heart you shall find them together the more patient a man is towards others, yet the lesse able is he to bear with evill, read *Revel. 2. 2*. I know thy workes, and thy labour, and thy patience, and how thou canst not beare them which are evill: A man would think it were a very strange expression.

Patience  
without  
forbear-  
ance.

A man of known and proved patience, and yet cannot bear: For what is patience, but bearing and forbearing? yet saith God, I know thy patience, and that thou canst not beare them that are evill; implying that such a soule, if it were a matter to be put upon himselfe, any affliction or tryall put upon himselfe, then I know thy patience in bearing of it, but if it come to a matter of evill, not of punishment, but of sinne, then I know thou canst not bear it.

Take you any patient man, that onely hath a moral ver-  
tue

tue of patience; and if he have so much patience as that he can bear with crosses, and afflictions, he can as well also beare with evils committed against God: but this is the nature of spirituall patience, it is mixed with zeale, so as that the more patient a man is, in regard of injuries done to himselfe, the lesse patient he is in respect of injuries done to God.

Meeknes  
and strict-  
nesse at  
once.

Fifthly, You shall have gentlenesse and meeknesse sometimes mixed in a man, with much austeritie and strictnesse, which is very much they should meet in one man, at one and the same time: The wisdome that is from above is gentle and meek, and easie to be intreated.

It was said of *Moses*, *Hee was the meekest man upon earth*, *Numb. 12.3.* Take *Moses* in his owne case, and his carriage towards men, as they had respect to himselfe, and then he was a meek man, soon perswaded, yet the same *Moses*, when hee saw the matter concerned the Cause of God, hee is so stiffe and unmoveable, as that he wil not yeeld one jot, he wil not leave an booke behind, of all that appertained to the children of *Israel*, *Exod. 10.26.* He would not onely have men, and women, and children goe forth to serve the Lord, but their cattle and their stuffe; He will not yeeld a little here, no not for the Kings pleasure sake. A man would much wonder that such a man, so meek and gentle, and so easie to be perswaded in his owne cause, that yet when it comes to a matter of importance, and concerns God, hee will not there yeeld, he is now inflexible, nothing can perswade him to give way to it, this is a combination of graces, that are not wont to be found in men thus mixed together, but it is found in the people of God, that live a sanctified, and holy life. I know not better what to instance in, then in the liquid Aire; of all other things the most easiest to be pierced through; of it selfe it gives way to every creature, not the lest flye, or least stone cast into it, but it gives way to it of it selfe, yet if God say it shall be as a Firmament, between the waters above, and the waters below, it then stands like a wall of brasse, and yeelds not; it will not suffer the water in the clouds to fall down, but if it do fall to water

water the earth, it shall straine through the aire as through a sieve, the clouds sometimes are so full that one would thinke they would burst through the aire, and fall upon the earth, but God having set the aire to be a Firmament, or expulson between the waters above, and the waters below, though of it selfe a very liquid thing, yet it stands like to a *wall of brasse*; and truly so is it with a Christian spirit, though of himselfe he is as liquid as the aire, you may easily passe through him, and goe an end with him easily; he is easie to be intreated, very gentle, but take him now in any thing wherein God hath bid him keep his stand in his course, and there he stands like a *wall of brasse*, that were never such high and great matters put upon him, ready to beare him downe, he will not shrinke, nor give any way at all; this is another mixture of affections which are found in Christian men, that doe enjoy this life of holinesse.

In the sixth place you shall have modesty mixed with much magnanimity, which is rarely found in men, indued only with Morrell or Civill gifts, but in nature the more modest, the lesse magnanimous. But a Christian, the more modest he is, the more magnanimous; look at *Paul*, and touching the *righteousnesse which is of the Law*, he is indued with many carnall priviledges according to the Law, but now all these are but losse, and drosse, and dung, that he might win *Christ*; all his good parts of nature, and all his common gifts of grace, yet all of them but drosse, and dung; this was the modest spirit of *Paul*, a man who sometimes saith of himselfe, *He was not inferiour to the very chief Apostles*, 2 Cor. 12. 11. yet againe saith he, *I am nothing*, there is his magnanimity. When he is opposed, and vilified by the false Apostles; what hath *Paul* forgot his modesty, now, that he knowes not how to submit himselfe, nor to compare himselfe with his equals? No, but though chiefe of the Apostles, yet *am I nothing*. He lookes at every thing he had as nothing; *This I am*, but yet *I am nothing*. He sometimes calls himselfe, *the least of all the Apostles*, 1 Cor. 15. 9, 10 and yet other whiles, *not inferiour to the very chiefe of them*.

Modesty  
mixed  
with mag-  
nanimity.

Sometimes he calls himselfe, *the least of all Saints*, Eph. 3. 8. and yet sometimes, *not inferiour to the very chiefe Apostles*; and this he had learned, he had been instructed thus to deny himselfe; he desired, that he might know nothing but Christ, and him crucified. See the noble spirit of this selfe-deniall servant of God; sometimes, when the Magistrates had done him wrong, see then how he stands upon his priviledges, he complaines, *they had beaten him, a Roman, being uncondemned*, Act. 16. 9. and when they heard this, they would have sent him away privately; nay, *let them come and fetch him out*. See now, a man of a great and magnanimous spirit, though a man as fit to put up wrongs as any man, yet when he sees the glory of God is interested in his person, and his calling, or his cause is called in question, then he knowes how to stand upon his worth; and if in such a case he sustaine open wrong, then he will plead the liberty of a Subject; whereas at another time, he would have done more to a farre lesse man then a Magistrate; *He is become all things to all men, that he might save some every way*; so gentle, that you may turn him about your hand any way, but else he will stand upon his worth, and not inferiour to the very chief Apostles; those that are greatest and chiefe, such, who seemed to be pillars, he is not inferiour to any of them, the greatest of them all; equall to the best of them, if not before them all, and yet laboured more then they all, 1 Cor. 15. last. to shew you the marvellous modesty of the spirit of grace, a work incompattible to nature, but is found only in a spirit of holinesse, and there only they are combined together in the same person, at the same time, and in the same businesse, with the same breath he can tell you; *He is not inferiour to the very chief Apostles*, and yet, *I am nothing*. Notable is that expression of David to this purpose, *My eyes are not lofty, nor my heart haughty, but I have behaved my selfe as a weaned childe*, Psal. 131. 1, 2. Now you would thinke if a man were such a weaned humble creature, he could not tell how to speake; nor to take any great things in hand; but when he comes to speake to that, you shall marke the frame of his spirit, Psal. 24. 7. 9. *Stand open ye everlasting doores, and be ye lift up ye everlasting*

Psal. 24. 7.  
opened.



everlasting gates, that the King of glory may come in. When he lookes at earthly things, yea the best of them, his heart is so weaned from them, that he knowes not how to have an high thought, weaned even from a Kingdome, as a childe from the breast, and yet the same soule that is thus weaned, and thus meane in his owne eyes, when he comes to spirituall matters, it is wonder to see the height of his spirit; these things are too low, and too shallow for him; hee knowes not how to close with, nor to content himselfe with such poore things as these be, Crownes, and Scepters, and Dignities, his heart was weaned from them all, all of them things too low, and too meane for him to be exercised about; now be ye lift up ye gates, and he meanes the heart and conscience of a man, the affection of his soul, lift up these to the wayes of God, he would now be of an higher straine, so that a man would wonder at this, though the matter be great and high, every way farre above all earthly things, yet notwithstanding he lookes at them all as matters fit for his heart to be raised up unto, he lookes at the favour of God, and the blood of Christ, and pardon of sinne, the Kingdome of glory; he lookes at all these high matters as fit objects for his heart to be set upon: *His eyes were not baugbry*, and he did not exercise himselfe in great matters concerning earthly things, and yet, was it not a great matter to be King of Israel? yet is it not a greater matter to be the Sonne of God, then to be the Son in Law to a King? but *his eyes are not baugbry*, he doth not exercise himselfe in such things as these be, but yet he exerciseth himselfe in greater matters then these things are; and therefore, when as Christian men are thought to be of shallow weake spirits, and know not how to carry on end matters in this world, yet when they come to spirituall matters, there they can tell how to set their hearts awork about such matters, about the inheritance of the Kingdome of Heaven, about the favour of God, and the light of Gods countenance, these be great matters; when they come to have the eye of God upon them, they can looke for the glory of his presence, and the fellowship of the Angels;

Pfal 149.6  
expounded.

and they can discourse, and tell you of great blessings that God hath layed up for them in Christ; then they can exercise their hearts in such great matters, *Psal. 149. 6. Let the high praises of God be in their mouthes; what a strange speech is there, for a man that sometimes said, Great matters are too high for him, yet now, as it is in the Originall, High things, the high glorious things of God, the great things of God, the magnanimous things of God, the high praises of God, the high Majesty of God, the high praises, and thanksgiving of God, let them be in their mouthes; the mighty power of God, let that be in their lips, and a two-edged sword in their hands. Hee speakes of a word of Prophecie, and instruction to the people; the word is called, the sword of the Spirit, whereby Kings are bound in chaines, and Lords in Iron bonds, and such honour have all the Saints; he would have all the Saints of God to invest themselves with this honour, that they might speake of such glorious excellent things, as their words might be like to a two-edged sword, to cut asunder the hearts of great Princes, to bring Kings and great Lords in chaines of borrow, and anguish of soule and conscience, such chaines as out of which there is no redemption, but by the high words of the Saints, by the high promises of God to speake peace to the soules of Princes; but let the high threatenings of God be in their mouthes, the high Commandments of God in their mouthes, and those will binde Kings in chaines, and Lords in fetters of Iron; and then let the high promises of God, the spirituall promises of grace be in their mouthes, to set Princes at liberty, and to teach their Senators wisdom. A strange kind of combination in the Spirit of grace wrought in such hearts, they can call upon their hearts to be lifted up to the high things of God, nothing then too great for them to exercise themselves in; no Mercies, nor Judgements too great, no not the unsearchable counsell of God, the depths of the Mysteries of God, nothing is too high for them, it will be prying, and looking into the secret counsell of God, and yet both together with most modesty, when the soule is most lifted up in the wayes of God, yet at the same time he lookes at himselfe as nothing, and yet notwithstanding*

standing so far forth as God will be pleased to reveale it to him, hee will bee searching into the deepe things of God, and yet all this will hee doe with a very modest spirit.

Thus you have scene six combinations severally of the gracious affections, that are not to bee found in nature, no not set upon civill objects, much lesse upon spirituall, but upon civill objects, they cannot be so combined together.

Seventhly, there is another combination of vertues The seventh combination of graces. strangely mixed in every lively holy Christian, And that is, Diligence in wordly businesse, and yet deadnesse to the world; such a mystery as none can read, but they that know it. For a man to rise early, and goe to bed late, and eate the bread of carefullnesse, not a sinfull, but a provident care, and to avoid idlenesse, cannot indure to spend any idle time, takes all opportunities to be doing something, early and late, and looseth no opportunity, go any way and bestir himselfe for profit, this will he doe most diligently in his calling: And yet bee a man dead-hearted to the world, *the diligent hand maketh rich, Prov. 10. 4.* and you read of the godly woman, that she riseth while it is yet night, *Prov. 31. 27.* And of this ye read, *Prov. 15. 13.* and *18, 19. 27.* Now if this be a thing which is so common in the mouth of the holy ghost, and you see was the practice of the greatest women, then upon the earth; the greatest Princes in those times, the more gracious, the more diligent, and laborious in their callings: you see it will well stand with the life of grace, very diligent in worldly businesse. And yet notwithstanding, the very same souls that are most full of the worlds businesse, the more diligent they be in their callings, yet the same persons are directed to be dead with Christ, *Col. 3. 1, 2, 3.* Set not your affections upon things below, but on things that are above, for we are dead with Christ. Meaning dead to all these earthly things, and all the comforts here below, they are not our life, but our life is hid with Christ in God; and therefore to this world are we dead. And Paul therefore so speaks of it, *Gal. 6. 14.* The world is crucified to me, and I

unto the world, the very same men that are so crucified to the world, yet the spirits of those men, though their affections be in heaven, yet their labours are in the earth, *Phil. 3. 20. Our conversation is in heaven*, but our employments is here upon the earth, diligently taking paines in our callings, ever very busie in outward employments. *Observe the Ante, learne her wayes, and be wise, Prov. 6.* be busie like Antes, morning and evening, early and late, and labour diligently with their hands, and with their wits, and which way soever as may be the best improvement of a mans tallent; it must be employed to the best advantage, and yet when a man hath laboured thus busily, yet his heart, and mind, and affections are above; he goes about all his businesse, in obedience to Gods Commandement, and he intends the glory of God; and he thereby sets himselfe, and his household at more liberty for the service of God in their places, and so, though hee labour most diligently in his calling, yet his heart is not set upon these things, he can tell what to doe with his estate when he hath got it. Say not therefore when you see two men labouring very diligently and busily in the world, say not, here is a couple of worldlings, for two men may do the same businesse, and have the same successe, and yet a marvellous difference between them, the heart of the one may be dead to these things, he looks at them as they be; indeed, *but crumbs that fall from the childrens table*, he lookes not at them as his cheifest good, *but the bread of life*, the spirituall food of his soule, that is the thing which he cheifly labours after, another man places his happinesse and felicity in them, and makes them his cheifest good, and so there is a manifest difference between them.

So then you see seven combinations of graces that are in the life of holinesse, and all of singular use in this kind.

Eightly, the last vertue is a single one, and that is love of enemyes. *I say unto you, love your enemies, Matib. 5. 44. that you may be the children of your heavenly Father. Love your enemies.* This very grace whereby we doe love our enemyes,  
it

it hath a contrary worke to nature, for naturally, this we shall finde to be the frame of our hearts, towards our enemies, we are cold and undisposed to doe any good office unto them, very hard and cold, and frozen towards them: Those who are our enemies, we take no pleasure in them, but now in such a case as this, the love of a Christian will come and warme the heart, and thaw this cold frostinesse that is in our soules; whereas before a man was cold toward his Enemies, his heart now begins to reflect upon him in pittie and compassion; and instead of hardnesse, his heart now melts and is made soft within him, to see what ill measures it could have put upon its enemies. But on the contrary side, the same hatred in a man that is towards his enemies, it makes a man of an hot distemper, with boyl- ing in heat of wrath against his enemies, he is all upon it to doe him any harme, his heart is full of hot and bitter wrath; so as that love which was as heat and fire to thaw and warme, cold and hard hearts, when it comes to the fire of wrath, it is as it were cold water, and allayes that heat and bitternesse, and harshnesse, which else our hearts are subject to.

This is the nature of love, as it is the nature of water to coole hot distempers; and as it is the nature of fire, to thaw and soften hard frozen spirits, & so though it be but as one intire grace. Yet in the act it puts forth a kind of variety of worke, whereby one would thinke it did crosse it selfe, but it doth not, but doth all by the life of Christ: thus you see what the effects of the life of sanctification is in the heart of a man, after that God hath begun, to roote the life of justification in us, and hee discernes that God hath wrought a change in him, and then these severall graces, though in themselves, and worke one opposite to another; yet in a Christian heart they can meet and joyne together.

And therefore now doe but lay this to heart, *be that bath the Sonne bath life.* Will a Christian say, how shal I know that I have that life, in having of which, I may know I have Christ? Why, do but consider with thine owne soule,

not now of the life of thy justification, but hast thou found that ever God did fill thy heart with joy, so as thy soule hath said, the Lord hath done great things for my soule, whereof he hath made me to rejoyce? and hast thou found that when thou hast most rejoyced in the wonderfull mercy of God, then hath thy heart most melted before the Lord thy God? And thou hast been ashamed and confounded within thy selfe, and never open thy mouth against God any more. Dost thou see that the more God reveales Christ to thee, who was crucified for thy sake, the more bitterly thou moanest for thy wickednesse? then it is a strong evidence of life and peace in thy soule; were it not the mighty power of the life of Christ in thee, thou couldst have had neither of both these graces, much lesse combined together to worke the same thing, at one and the same time: if therefore God hath helped you to looke at the great mercy of God with joy, and yet with shame and bitter mourning, that ever thou shouldest dishonour such a God; certainly, God hath vouchsafed thee life, and such a life, as in which thou shalt live. You shall have many a soule that is marvellously comforted in hearing the word, rejoyce exceedingly in what they heare; and goe home and say such a word was good and very comfortable, and never man spake like that man, and he never thought before that there was so much to be found in the word, as now he conceives there is. But now if this were the joy of Gods *Elect*; if it were such a joy as would not vanish away like lightning in the aire, a flash of joy, it would sinke downe into the heart, and leave so much the more deeper impression mourning, by how much the more it hath had joy: I grant, that sometimes the joy of Gods owne servants may soone vanish away, but it was never knowne that the joy of a living Christian did so soone vanish and depart away, but that when it did most abound in the heart, it did cause inward mourning, and if not weeping, yet an affection of greife and sorrow of soule, that ever we have so displeased God, the more God hath been mercifull to us, the more are we shamed of our selves, & inwardly grieve for our shamelesse cariages.



If therefore you only finde joy in hearing, that may deceive you, it is not the shortnesse of the continuance that argues the unsoundnesse of the joy, but the want of this combination that will argue the falshood of it; if God yoake not spirituall joy with spirituall mourning, then suspect your joy, for it doth not accompany salvation unto life. And in very deed, this you shall find to be true, the joy of living soules in Christ, though that oftentimes bee soon gone, yet it leaves this spirit of mourning, which keeps possession for it, and that many times for a long time; and you may read your comfort in the sorrow that it hath left behind, for there is as much cause of comfort in this sorrow, as in the joy when you had it; when you see your soules can mourne unfeignedly, for that you see so good a God to such a wretch; this very comfortable sorrow that is left in thy heart, is an undoubted pledge that it is not a vanishing joy, the power and work of it lasts long, and will abide in the soule for ever; a man will in such a case mourne for his sin while he lives. If you have therefore found your joy mixed with sorrow it is right, else it is but a fading, hypocriticall, and false joy.

Againe further, how doe you finde your heart affected with the duties of Gods worship? Doe you come to duties marvellous unwillingly, that if you could avoyd it you would not keep such duties in your house, and if it must needs be, you put it upon any body rather then upon your selfe; you may be a living Christian, but your heart is in a dead frame at that time, and if it be alwayes so with you, you never did *truly live*, but if you finde your spirits, at least your hearts comming on most willingly to Christian duties, that you performe them like *Free-will offerings*, not free, so as without warrant from Gods Word, but free in respect of grace. Doe but observe thus much, it may be you may come off freely before God, because hee hath given you spirituall gifts, and you can quit your selves well in the performance of them, and that makes you come the more boldly; but consider, if the more *willingly* you come to Christian duties, the more *trembling* your heart

goes about them; the more the soule is prepared, the more it feares before the Lord, and the more lowly the spirit is, and *anfull* in the sight of God, if a man can *serve the Lord with joy, and trembling* together, then the service you perform to God is heavenly, and spirituall, and lively, and such as in which you live, they come from a living heart, and the sacrifice is lively and acceptable, and argues you have life, and therein you have Christ the God of peace, but if a man have only feare in a duty, but no joy; or joy, but no feare; his heart is not in a good frame, we must bring a better frame of heart before God then so, before we can say that we have the life of sanctification.

Againe, for another signe; How doe you finde your selves in your tribulations? are they altogether matter of burden, and wearinesse to your hearts? Have you no joy in them? Have you many afflictions in inward, or in outward man, and no comfort in them? It is an uncomfortable signe to you; the life of sanctification is not so shed abroad in your hearts, that you may gather you have life, but if you finde that in the *multitude of your thoughts within you, Gods comforts delight your soules*; Psal. 94. 19, 20. In the midst of sorrow you finde some comfort, if your life in Christ makes your saddest times joyfull and comfortable to you; and so in outward afflictions, though afflictions may seeme to be grievous, yet waite a while, and you shall see the more weight and burthen that lyes upon thee, and the *more thy afflictions for Christ hath abounded, so hath thy consolation abounded much more*, 2 Cor. 1. 6.

Againe, observe your carriage with men, it is good to be patient when you meet with evill doers, 2 Tim. 2. last. yet notwithstanding not so patiently as to beare with them in every thing that is evil, to allow them in any sin; no, if God give you place and opportunity, shew some kinde of zeal to cleanse them from their evils, and this may well stand with your patience; be patient in things that concerne your selfe, but beare not with them that are evil in their evil deeds.

Againe, doe but observe the frame of your spirit in the things

things that you suffer; Are you meeke and gentle, and flexible, that is a good vertue; but how are you in the things of God? Are you stiffe, and unmoveable there? 1 Cor. 15. last, that though they may perswade you very farre in any reasonable thing concerning man, but in things concerning God, you will not baite any thing of the peace of your Conscience, for any mans pleasure; are you unmoveable in such a case? both these together doe very well, *stedfast*, and yet *some perswaded*; such an heart as is thus mixed, and knowes how to temper and frame his spirit according to God, he is a living soule, and hath life, and Christ the Prince of life.

Note.

Againe, thou art a modest Creature, and thinkest meanly of thy selfe, and art weaned from this world, it is a vertue, but how is it coupled, for God couples every grace with another grace, that they may payse one another, as Christ sent out his Disciples, *by two and two together*; so all the graces of the Spirit joyne one with another, they ballance one another, that he may not be too high on the one side, nor too low on the other, but that all things may be carried according to God, and therefore thou art modest; it is well, but hast thou withall an high and a lofty spirit, that if it be heavenly matters thou art to be exercised in, they cannot be too high for thee. Let a man tell thee of State matters, comming before Princes, and tell thee of nobility, thou art ashamed, and knowest not how to set about such things as those be, but tell thee of an inheritance in the Kingdome of glory, and the making it sure to thee in a way of Gods grace. Tell thee of pardon of sinne, and of the Spirit of grace, and the riches of the precious promises of God, and thy heart can looke at these highly, then thou art of a magnanimous spirit, then is thy modesty in outward things well coupled, but he whose spirit is most lofty should be most humble, couple them together and they well suit one another; when they goe hand in hand, *righteousnesse* and *peace* goe together, *modesty* and *magnanimity*, *humility* and *courage* goe together, they make an amiable set of grace where-ever they are so coupled; if it be of things

concerning thy selfe, thou hast not an heart to stand out against any man of place, but he may bow thee round about; but if they wrong thee so farre as Gods honour is interested in the thing, thou canst then stand upon thy lawfull rights, and if therein thou be impeached, thou canst come off with this, *thou art not inferiour to the chiefe Apostles*, and yet *art nothing*, nor art able to doe any thing.

Againe, looke at thy worldly businesse, art thou diligent in thy Calling, it is well; and you say, *Cursed is he that doth the worke of the Lord negligently*; and the work of his Calling is, the worke of the Lord. But how stands thy heart affected in the midst of thy businesse? Is thy heart dead to the world, goe not about it with a worldly heart, goe not about it for profit sake, but because God sets thee about it? And you are more free to the service of God, and to doe more good, this is the life of sanctification.

And lastly, if God give us hearts so abundant in love, that it both thawes our cold and stiffe hearts towards our poore Brethren, and also puts a watery temper to coole the wilde-fire of our wrath towards our enemies; it is a mighty power of the Spirit of grace to turne it selfe so many wayes, for the right ordering and framing of a Christian in the course of his sanctification; these be comfortable signes of our life of sanctification.

---

SERMON

## SERMON IX.

I JOHN 5. 12.

*He that hath the Son, hath life, and he that hath not the Son, hath not life.*



OW we come to speake of such effects of the life of Sanctification, as shew themselves in the lives of Christians, by observing of which in our selves we may know we have Christ, and life in him.

Effects of Sanctification signes of spiritual life.

Now these effects are suitable to the effects of naturall life, and they are principally five.

The first is motion, when a creature is able to move it self unto the duties of its place; it is an effect of naturall life; when it is able to move it selfe in its place, then it is said to live such or such a life; if you see a Creature stirres, and moves not further then by the help of another, then you say, it lives not; but if it stirre of it selfe, then you say, it lives: Nor is it strait way alive if it move, unlesse it be in its place, for you see earthly things will move downward, if they be upward, and light things will move upward; but these are out of their places, they are rather moved then themselves doe move, when they are out of their place; and it is not so much from a power of moving, but rather an affection to rest, then a power to move themselves. And further, suppose they should move themselves, meet it is they should move themselves to such actions as argues as argue this, and that life which they expresse; suppose a Tree moves it selfe, and nourish it selfe, and grow, and that in its place, yet it doth not move it selfe to see, nor heare; and beasts that doe move themselves to see, and heare, yet they

Effect motion.

Note.

Lightness  
of spirit.

they cannot move themselves to acts of Reason; and men that can move to acts of Reason, yet cannot move themselves to any spirituall duty and work of grace, so that that motion which argues the life of the soule, is a power to move it selfe, and in its place unto spirituall duties, that is the true nature of the life of sanctification; doe you therefore see a creature no further moving it selfe then according to its lightnesse. You shall sometimes have men to move themselves out of their levity, come to an eminent duty in the pride of their natures, and will list themselves up to some duties; but this is not out of an inward principle, but out of the lightnesse of their spirits desire to be above, will move them to this and that duty, and rather move from hence then from any inward principle of grace; and so sometimes creatures out of their heaviness, and baseness of minde, will be doing spirituall duties; but as the one doth them to be seen of men, and performe the meere letter of the duty, and in the pride of his heart, not out of any inward affection to such duties; so there be others that for profit sake will move themselves basely unto spirituall duties, as Christ said of his Hearers, they followed him *for leaves*, Joh. 6. 26. so that it is one thing to move to such or such a businesse, or to be stirring about such duties, out of an inward affection to the duty and inclination of heart, and love of such a worke, and another thing to be carried to such workes out of an inward levity of nature, or because by such duties a man may excell others, and goe beyond his neighbours; and it is one thing to be acting and stirring in spirituall duties, out of an inward love to them, and another to performe them, out of a base respect to the profit, and pleasure that may be found in them, in outward peace and rest; as sometimes the case so stands, that if a man doe betake himselfe to spirituall duties, he shall perhaps finde the more favour in the eyes of men, and to please authority, if it take the better side; and so from an heave baseness of their hearts to such regards; they will have respect unto spirituall duties, but these doe not move but as heavey things move, downward, and light things upward; a stone will move



move downward, and fire upward. *Abalom* had a marvelous strong affection to be doing, 2 *Sam.* 15. 4. he tels them every man should have justice, *if he was but made King in the Land*, so all *Israel* desired after him; but *Abalom* was now out of his place, but as soone as ever he got into the place hee desired, the first thing he intended was to cut off his Fathers life, an act of the greatest rebellion that ever could be done, so that men out of their places are apt to be stirring and moving, but it is but either from the basenesse or lightnesse of their hearts; O that I were but in my Masters place, saith a servant, I would have duties performed in such time and place, and when they come to be in place, and might order and command their families, then they grow as bad as their Masters, and it may be worse, but this are we apt to doe when we are out of our places, apt to be moving, but its not true life, because only that which moves in its place that only lives; and yet further: A thing may move in its place, and yet move from some kind of outward respects; as a Watch, or a Clock, it moves, but it is from the weight that lyes and hangs upon it, and so it is rather a violent motion then a naturall. So is it many times with men, the weight of the Law, or the weight of the authority of Governours doth so carry them an end in those waies they walke in, that they goe through with it, and yet it is but from an outward principle, from some outward weights that hangs upon them; but yet, suppose men should be doing in their places, as *Jebu* was; he was mighty in his place, and was very much against *Baal*, and destroyed the house of *Abab*, and his children, and his friends; but yet notwithstanding though this was all in his calling, he had a speciall Calling given him of God to that end; but though you should performe duties in your places, as a tree though it move in its place upward, yet it puts not forth; so many a man may doe good duties in his place, and yet be wanting in the graciousnesse and spirituality of them. Now to make a duty spirituall, requires not only that it should be for the better, a good worke, but that it should be wrought.

First in sence of our owne insufficiency without Christ, and yet so, as that by and from Christ we are able to doe it.

S

Second-

Note this.

What required to a spirituall duty.

Secondly, that we have some respect to the Word of God for our warrant.

Common  
gifts.

Thirdly, that in all we doe, we have respect to the glory of God in all our performances, *I live by the faith of the Son of God*, Gal. 2. 20. *The last shall live by his owne faith*. As if he should say, he no further puts forth a worke of spirituall life, further then he denies his owne ability, so farre hee lives by his faith, and depends upon Christ for supply in every duty he goes about, whether he pray, preach, or receive Sacraments, or be diligent in his Calling, or in his carriage towards any that stand in relation to him, so farre as we are sensible of our owne failings, and therefore doe depend upon him for strength; these are not such as come from common graces, but doe accompany sanctification to life. It is true, if men be invested with common gifts, they may be acted and moved to many duties in their places, and put out very sweet affections to the duty, and yet doe it rather out of the power of their owne strength, and rather for their owne glory and applause, then from any dependance upon Christ; so that spirituall life hath the Lord Jesus for its root, and the Word for its warrant, and for its rule to walke by, *Psal. 119. 6. Then shall I never be ashamed, when I have respect unto all thy Commandements*. All such actions will be acceptable to God, and serviceable to men; and also aime at the glory of God for the end, that is, their last end, and all such other ends as are sub-ordinate unto that, the building up of Gods Kingdome, *Zach. 7. 5, 6, 7. When ye did eat, did ye it unto me, saith the Lord? nay, did ye not doe it to your selves? Hos. 7. 14. They have not cryed unto me with their beart, when they bowled upon their beds. Did you desire in your prayers to bring in any service to God, to tend to his honour and glory? And did you debase your owne soules before him, that you might finde help from him? Or, did you not this to your selves, or for your owne deliverance, and redemption, and freedome from such bondage and other miseries that lay upon you, so that if God see men goe about such duties meerly for themselves, they are wanting of this spirituall life. So then, doe but lay these things together,*

gether, doe you finde a man that is desirous to be doing good duties, but is it to please others, or is it out of the bonds of authority that lyes upon him? Doe you see them have affection to duties, but out of their place and calling, or in their calling; they doe such duties but rather out of their own strength, then from the strength of Christ, and not out of a conscionable respect to all the Commandements of God; or if it be from outward principles, and to wrong ends, the glory of God not sought after, nor tending to the building up themselves, nor others in grace; all these are such as men may be carried to doe from outward respects; they may doe something that one would thinke would argue life, but all the duties they doe by their owne strength is like a Spider, that weaves a webbe out of her owne bowels, we follow not the rule of the Word exactly, but are ever wheeling about to our owne ends, and to those respects that concerne our selves rather then to the glory of God, and the Churches good; it is true, no man that hath common graces, men that have gifts of preaching, and gifts of praying may love to act, and move them, or any other zealous gift; but yet notwithstanding you shal finde this to be true, that till the heart be sanctified by the life of Christ, we ever detain all the graces of God in unrighteousnesse, as the *Romans* and *Gentiles* did, detain the truth of God in unrighteousnesse, *Rom. 1. 18*. So we by a spirit of ypocrisie, detain all the graces of God in unrighteousnesse, and in Hypocrisie; whereas God hath given us every grace, and the manifestation thereof to edifie himselfe, and to glorifie God withall. We wonderfully magnifie our selves withall, and make our selves goodly in the eyes of men; we are full of our selves, and thinke we have this and that in us that will serve our turne, and reach our owne ends, this is not a life of grace, but is indeed a dead worke all that we doe; and therefore rest not in any such kinde of life and motion: But if you finde an inward inclination of soule to Spirituall duties, and to those duties in speciall that are pertinent to your place, and if they be not within the compasse of your calling, you dare not reach unto them; and in your

calling, you do them not out of desire to be seen of men, but you are doing good duties out of a sence of your owne inability to reach any duty in your calling, much lesse of Gods service, and in them all, you observe every commandement of God, and the ends you aime at are singly, that God may be glorified, and that God may see you, and not man; that good may be done by you in your places, in Church, and Family, and Commonwealth, and that thereby others might be brought on to God, and his Kingdome increased, this very motion and inclination of your hearts is an argument that you have a stirring spirit to spirituall duties, and this is spirituall life in Christ: And therefore, by how much the more God shall give you an heart to bee doing your works and duties in this order, so much the more comfort you shal gather to your soules, that undoubtedly Christ hath shed abroad his spirit in you, by which you are able to doe that which else you could not have reached unto.

*Quest.* You say unto me, may not a good Christian man have his heart so dead, that he is unfit to pray, or preach, or to instruct his Family, or for the duties of his calling; fit, and good for nothing: And is a soule in such a case as this, altogether void of spirituall life, and sanctification? is there not sometimes a kind of a coat come upon a Christian, that so benumbs his spirit, that he performes no duties at all, but if he might have his owne mind, he would not pray at all, nor receive Sacraments? Is not this sometimes the case of a Christian? and will you say that such an one is a dead soule, because he is altogether listlesse, and dead-hearted to move to any spirituall duty?

Causes of  
deadnes of  
heart.

*Ans.* It is true, there may fall such a deadnesse upon the heart of Christian men, that they are both unable and unwilling to any spirituall duty. Which commonly God leaves his servants unto, when he hath found them acting and moving in their own strength, and upon their detaining of the graces of God in unrighteousnesse, and diverting them rather to their own praise in the world, then the edifying of the people of God, or the glorifying of his own name, when God sees we are much of our selves, and thinke we can doe much by the strength of grace we have received, then God is wont to leave us cold and dead, so as we know not in the

the world what to doe, nor are we willing to do any thing; The very presence of a duty, and the thoughts of it, is an horror to such soules in such cases; we have been too busie in our own strength, and too mighty in the grace we have received, and rather aimed at our selves then at him, and then no marvaile if God leave us to a world of deadnesse.

But when God hath thus by this meanes let us see, that all our life is in him, and that we are dead hearted further then we have life from him, then God is wont not to faile, but to help us thus farre at the least, to looke with a wist, and a sad eye upon the forlorndnes of our estates, and to cry out of our selves, O what dead hearted Creatures, and dull spirited things are we! and bemoane our selves as Paul did, *Rom. 7. 18. I see that in me, that is, in my flesh, dwells no good thing.* Sometimes I have a minde to doe good duties, but I finde that I have no strength to performe; Paul comes to Macedonia, and he had an open doore, a faire calling to preach, but he had no heart to it, because he found not *Tim* his brother there. Now when this is the case of a Christian man, that he is strait, and dead hearted, he groanes under the burthen of it, and he lookes at it with a sad countenance, and sees he is not well, but is ready to complaine of it; now this sence and complaint of deadnesse, and using the best meanes to raise himselfe up out of this deadnesse, this is an action of Spirituall life.

It is an act of Spirituall life for a man to be sensible of his owne deadnesse, which in time workes the soule of a Christian to a more constant dependance upon Christ for life, and makes him more observeable of the Word, and more ingenuous and sincere in looking at the glory of God, and the Churches good, more then his owne; and by how much the more we come to this passe, and the more we have respect to the Word as our daily rule, so much the more all our stirrings in our callings is a motion of Spirituall life, and argues the life of sanctification, shed abroad in our hearts.

Secondly, another action of life is feeding, the creature

a Signe of  
spirituall

that life.

Joh. 6, 35.  
explained,

that feeds it selfe is able to live, *Iohn 6. 35. Except you eate my Flesh, and drinke my Blood, you have no life in you.* He doth not speake of the Sacrament of the Lords Supper there, for it was not then instituted; but yet it is true of that, as well as of any other Ordinance of God, the Body and Blood of Christ, fed upon in Word and Sacrament; and Christian communion, in hearing and reading the Word, and if Christ had ordained more Ordinances then he hath, yet when he hath ordained any Spirituall Ordinance, the feeding upon Christ in that Ordinance, had been an argument of Spirituall life; *Except yee eate his flesh, and drinke his blood, yee have no life in you.* This is an argument of Spirituall life, when a man in every duty that he takes in hand, and is sensible in them all in some measure, though not alwayes easie to be discerned at first; but if in every duty of Christianity that you performe, and in every Ordinance of God you feed upon Christ, then you have life in Christ, so that let a man observe it; You heare the Word, and you receive Sacraments, and you partake in Christian company; *Doe you eate the flesh of Christ there? and drinke his blood there?* If so, then it is well; when you heare the Word, is the *Blood of Christ*, or is the *flesh of Christ* there? or is either of both there to feed upon? Or in prayer, or in any other duty that you take in hand, doe you feed upon Christ in it? If you feed upon him there, you have life, and *he that feeds not, lives not*; if a man forbear his meat he cannot long subsist. It is true, a man may live for a while and finde no relish in any thing, but in time he must finde relish in them, else he cannot be preserved.

Quest. But how shall I know that I doe feed upon Christ in every Ordinance?

1. A soule  
longs after  
Christ in  
the Ordinance.

Ans. First, Whether doe you finde an inward longing desire in your soules after the Lord Jesus Christ in the duties you goe about? Doe you come with a desire to finde Christ in his Ordinance, hungering and thirsting, and not satisfied unlesse you finde Christ? that is the nature of hungering and thirsting; and so is the case here. This desire and thirst is such an unquenchable desire, as that without Christ it is  
by



by no meanes satisfied; doe you therefore finde an inward longing to find and meet with the Lord Jesus, in the Word that you read or heare, in the Sacraments that you receive, and such a longing desire, as that if yett finde not Christ there, you goe away poore and dead, and finding your hearts unsatisfied is an evident signe of life, for you came to an Ordinance, and desired to finde Christ there, and there he was not; what then, Cant. 3. 1, 2, 3. to the bed of the Ordinances, the Church goes to seek and to finde Christ, *by night I sought him*, that was in a time of calamity, that she could plainly discern the sound him not, and she sought him in every other Ordinance, but found him not, or sign of life; she hungers, and sought out after him, but could not finde him; and when she missed him was not satisfied.

If a man come to an Ordinance and find nothing there, and yet when he is gone, he is satisfied, he is well enough; that soule hath either no life at all, or life in a swoond, or cold without stirring and motion; there is not an hungering desire after him, when you can come and goe away unsatisfied, and yet be well contented too.

Note this

Secondly, feeding hath another worke, the former is but a preparation, or supposition of feeding, but a man also then feeds when he findes some sweetnesse, and relish in the meat that he eates, that doth ever accompany feeding, and is a signe that a man doth feed, the stomach doth well affect the meat it feeds on; have you then found some sweet relish in the Ordinances, the Gospel is a sweet savour to them that are saved, 2 Cor. 2. 15, 16. and as for savour to smell, so, as a sweet savour to the taste; doe you therefore finde some kinde of sweetnesse, a spirituall sweetnesse in the Word you heare, or read, or Sacraments you receive, or prayers that you make? Are they such a comfort or sweetnesse to you, that you finde in this or that promise, or commandement, or doctrine, any word of life? Do you finde strength, and sweetnesse in it? It is an evident signe of life, because you finde *firmnesse* in it, its a signe of health to relish a sweetnesse in our meat; for a sick man, it may be, eates, and drinckes, but he findes no sweetnesse in it, and that is a part of his complaint.

Strength  
and sweet-  
nesse in  
the ordi-  
nance.

complaint that he cannot relish his meat, and it is true, it may be a man that hath some life in him, feels no relish, no savour in any Ordinance; but then he sees he is sicke, and he complains of it to God, but yet notwithstanding if a man doe finde sweetnesse, and relish there, it is an evident argument not of life only, but of health, and such as will maintaine spiritual life; but if a man find no sweetnesse in it he cannot live, for were there life, it would finde sweetnesse.

3. Particular applying of the Word.

Thirdly, in all feeding, there is a taking of the meate downe, and not spitting it out, but we receive it downe, and there it lyes in our stomachs, and we chew upon it, and there it rests, but if we cast it up againe, then we feed not; it is an ill signe when we cast it away as soone as we receive it. If Gods Word *abide with us*, and in us, that we doe not reject it, but *bide it in our hearts*, that *so we might not sinne against God*, Psal. 119. 11. and receive it by a wise applying of it to our owne soules, receive it into the inward man, and apply our selves to every duty commanded us, so farre as concernes our callings, and our estates, and takes notice of every threatning, that we had need looke to it, so farre as we might sinne against God; if we thus take the Word of God downe into our hearts, and make it our owne case, and therefore keepe it within our selves, and give up our selves in some measure to be bowed by it, and hide it in our hearts, and lets it sit next our hearts, then truly we doe feed upon it, and it secretly conveyes strength into us, though sometimes we lesse discern it.

4. Conformity to the Word in everything

Fourthly, all feeding containes in it a conversion of the meat into the thing nourished, so as that which we feed upon, it becomes our selves, it is all one with our selves; in time it is so digested, and turned into our nature, that every part hath sucked in its owne nourishment; every part hath received something of that which was inwardly received. This hath been anciently observed, this is somewhat more then receiving Christ by faith, for when we apply every word to our selves, and make Christ ours, that is receiving him to be ours; yet it is a further worke to be conformable to the Lord Jesus Christ in every thing, to be

con-

confirmed and established in the Promises, and to be quickened by them, to be terrified by threatenings, and to stand in awe of every word of God, and to be bowed to an inward subjection to Christ, day by day, by the word we receive; this is a further mighty worke of grace:

If therefore hee be a Christian, that by the Word and Ordinances he receives, he is fashioned and made conformable to Christ, meek, and righteous, and lowly, and holy as he is, and willing to do any good Office for the Church of God, and goe up and down doing good, and needs no further motion this way, but as Christ moves him, it is a signe that he feeds upon Christ. Christ is turned into his nature, or which is more, his nature, is rather turned into the nature of Christ; the nourishment being so strong makes us become *such as he is in this world*. Now when we are conformable to the Lord Jesus Christ by the Ordinances that we partake in, it is an evident sign that we there feed upon him: And therefore try your selves by this signe of sanctification, if you live, you feed on Christ, and except you so doe, you have no life in you, so then consider, do I feed upon the flesh of Christ, and drinke his blood, and do I finde a spirituall appetite to the Lord Jesus raised up in my soule? and do I find any spiritual refreshment and strength by that which I do partake in? and that which I so find sweetnesse in, I apply it to my own estate, and convey it into the inward part of my heart, that I may be able to drink it up as my lot and portion: And do I by this strength of grace grow like to Christ? and do I more adorn the Gospel of Christ? this is an evident signe you live, for you feed upon spirituall food, which is an argument of spiritual life; no man can feed upon spirituall food, but he that lives, and such a life as hee lives in Christ: Let a man come to the Word without an appetite to it, and when he comes find no nourishment nor refreshment in it, and applies nothing as is said to him; but let such and such looke to it, he never hears profitably, that doth not particularly apply that which he heares; and if he apply it, he rather stormes at it, it is an evident argument that such a man hath no life in him at all. Not that you

should here look at the naturall body and blood of Christ, for that were a Canaball eating and drinking. That which the Church of Rome puts upon the Church of God at this day; but our Saviour tells you the meaning of this place, *It is the spirit that quickeneth, the flesh profiteth nothing*; had a company of Roman Souldiers fallen upon Christ, and either out of wrath against him, or love to themselves, had pulled him in peeces and eaten him, goblet by goblet, it had profitted them nothing; had men eaten the reall body of Christ and drunk up his blood, and joyned with others in so doing, and left none of him, al this had profited them nothing, nay, it profits nothing, for the Capernites aske the question, *How can this man give us his flesh to eat? it is an hard saying, they thought it incredible, v. 5. 2.* they would think it a savage brutishnesse to fall upon him in that manner, and therefore our Saviour so confesseth, that it is no part of his meaning, that they should eat and drinke his reall body and blood: but hee meanes the breathing of the spirit in the Ordinances, if you can rellish, and feed upon that, and grow to be such as Christ was in this world, that was the meate and drinke of his soule, if you grow humble and meek, and be transformed into the spirit of Christ, if you see your spirits conformable to the will of Christ, it is a signe of the life of holinesse in your soules, which God hath given you through Christ.

Note this.

3 Signe

Growth in  
grace.

A third effect of the life of sanctification, is growth, for that which lives, growes till it come to its full perfection, so in all naturall, vegetative, or sensitive life; if it live, it growes, till it come to its full maturity, when it comes to its full vigour and strength, it may decay and stand at a stay; but a Christians life never comes to that, till it come to the life of glory, to the full measure of the stature of Christ: In this life we cannot come to that, but therefore it is that we grow to the end of our dayes, and then are forthwith translated to immortality, *ye desire the sincere milk of the word, that ye may grow thereby, 1 Pet. 2. 2. and 2 Pet. 3. 18. grow in grace: and God hath given us Ministers to teach and instruct us, till we all grow to be perfect in Christ Jesus, Eph. 4. 11, 12, 13. Col. 2. 19.*

Increase

*Increase with the increasings of God, with divine and enlarged and spirituall increasing, so doth the body of Christ grow, and all the members of it: they grow in grace, and in the knowledge of the Lord Jesus Christ:*

So that this is a third effect of life, if a man can find his heart to grow.

*Quest.* But doth not many a Christian stand at a stay, and sometimes grow backward, and fall from their first love, fall from the fruitfulness and goodnesse, and rootednesse in Christ, though not wholly cut off, yet falling from the firmenesse in grace, and the power of grace, and from fruitfulness, and the abundance, of the worke of righteousness.

*Ans.* It is true, many a soule doth so for a while, but if so bee, that God doe give a Christian man, not to grow, we must not say therefore he doth not live, not but that a man for a time, may be weake; as a living man in sickness may be very weake, his spirit faile, and his strength faile, and his worke and imployment faile him, and he can do nothing, neither eate, nor drink, no not so much as leane upon a staffe, but may lye bed-ridden, but yet such a man feels a sensible distemper of his body, and he ceaseth not to use the best means he can, and so in the end he comes to grow and recovers his first love againe in some measure; some also there are, that by sinfull lusts waste, instead of growing, as a theefe in a candle wasts it, but if there be a theefe in the heart, a lurking lust in the soule; a living soule is not well till it be removed, by some good means or other, that so it may recover it selfe. It is sometimes the case of a Christian, as David speakes, Psal. 39. ult. *Ob spare a little that I may recover my strength;* so a Christian man if he find himselfe in a decay, that he is dead and heartlesse in every spirituall performance, oh then spare a little, that I may recover my strength: Now hee is afraid to dye in such a case, but hee would now have some time, that he may recover his first love and his first fruit, and that his faith might not vanish away in ashes and smoke, if he see that his spirit decays, he considers then, whence he is fallen, Rev. 2. 4. 5. and repents, and doth his first worke. This is the nature of repentance, it purges

Repent-  
ance the  
best purge

out; it purges out the noysome humours that brought the body into languish and decay. Repentance is the cheifest purge, and so then wee doe our first workes, and attain to our first love, and grow more at the last then at the first, Rev. 2.19. and therefore this is to be considered of, a Christian man is a growing man, if not always in the bulke, which is easie to bee discerned, as to grow in strength and rootednesse, &c. yet surely he growes to more sweetnesse of spirit. An Apple is sometimes grown to full growth upon a tree, yet grows not sweet till a good time after, but in time it will: So a Christian, though it may be he shall never get more knowledg then he hath, or more ability, but though the case so stand, that you are like to grow no further; yet you may grow to more sweetnesse, and mellownesse, to more love to your brethren, and be more ready to deny your selves of that arrogancy of spirit, and pride he is now addicted to. And so a Christian *growes in sweetnesse, and grows in rootednesse of spirit*, and sees his more want of Christ, and gets faster hold on Christ. And though he cannot grow more tall in his outward expression, nor more painful; yet in these two no Christian that growes, but if he be living and healthful, he growes in firmenesse and rootednesse in Christ, and in great dependance upon him, from day to day in his wayes. And he growes in more sweetnesse, aymes more at Gods glory, and is more in love to his brethren, and more denyes himselfe in his own matters.

Simile.

And if he grow not here, he is either no living Christian in truth, or no healthfull Christian; and if a man see this, and not bewaile his not growing in these, he hath no life at all in him; a man that growes harsh, and unfavoury and doth not take a course to repent of it, its a thousand to one there is no life at all in him, but if a man grow, though but in amiablenesse, and selfe-denial, and more firmly in Christ, and more assured of Gods grace and mercy, and more depend upon Christ for what he doth, and can do nothing without Christ, and he knowes it by experience, that unlesse a man so grow, there is no life in him.

4. Effect of  
the life of  
Sanctifi-  
cation.

Fourthly, another effect of the life of sanctification is this,



this, life is such a thing as hath an expulsive power to expell, and drive out of the body that which is noysome and hurtfull to it, and will cast and sweat it out; Nature cannot endure to be clogged with superfluity, out it must one way or other, Nature will ease it selfe, it cannot long subsist; paine and sicknesse is grievous, and painfull to Nature; if any thing trouble the stomach, or the body, out it must by vomit, or purge, it cannot stay if the man be living; so if grace be but living in the soule, there is an expulsive power in the soule, that will purge away that which is contrary to it, it cannot endure superfluity, but away it must goe, there it cannot stay, nothing will he keep, but that which is convenient for him: A Christian, looke whatsoever it be that a Christian findes superfluous, and findes contrary to the life of Christ in his soule, either too much, or contrary to his spirit, that he abandons it more or lesse by degrees, measure after measure, and time after time; so the Apostle exhorts, *1. Tim. 1. 21. Lay apart all filthyneesse and superfluity of naughtinesse, &c.* If there be any thing which is *superfluous*, or *filthy*, away with it, let it not rest there; and if it be for no good purpose, let it have no rest in thee.

There is many parts of knowledge that is not contrary to the life of sanctification, but are more then we shall have use of in our callings, and though they may be such things as others may make use of, yet they are superfluous when they are of no use to us in our callings, then put them away unlesse they be of use either for necessity, or expediency, then nature will cast them away, especially if they be naughty things; they are more then superfluous, then they are noysome and hurtfull; and therefore a Christian man principally casts away that which is noysome, and corrupt; both *doubting* and *presumption* is contrary to the life of faith, and therefore must be cast out, cast out all feares, and all selfe confidence, *Perfekt love casteth out feare*, 1 *Job. 4. 18.* Faith strives against feare, and love strives against malice, and patience strives against frowardnesse, modesty against pride, and so every grace of God; wonder

der to see how it will by degrees either sweat them out, or else set themselves by some serious duties of humiliation, and so cleanse themselves from all filthinesse of flesh and spirit, 2 Cor. 7. 1. that he may grow to perfect holinesse in the feare of God. He is weary of it, and that life of grace casts out all the life of sinne; he looks at the life of this world as something in it that is good, yet so much of the world as he sees he cannot well manage, but with cumbrance to the Spirit of grace, he layes it aside, and meddles not with it, he studies no more then to use in a practicall life; he would live as *David* in *Sauls* Armour, when he sees it troubles him he layes it aside. So shall you finde it with a Christian, these things are unprofitable for him; keepe them out of your soules least they prove a snare to you, and whatever is superfluity cast it out, and whatever distracts you, and clogs you with cares, out with it; whatever is a burden to the life of grace, cast out all such things.

3 Signe,  
life propa-  
gates its  
like.

Fifthly, The last act of the life of sanctification is the begetting of the like, and propagating according to their kinde; it is the nature both of Spirituall and Naturall life, it propagates its kinde, though at the first it may be weake, yet it growes to that temper by which it may propagate, and the life of grace is most strong in this regard, it no sooner moves and seeds, or growes in any measure, or begins to expell any ill matter, but it will have a minde to be fruitfull in begetting its kinde, and that is above naturall life; a Christian is most apt and ready to draw on others to be like himselfe. As soone as ever the woman of *Samaria* saw that *Jesus* was indeed the *Messiah*, and found true sweetnesse in him, the very same houre she runs into the Towne, and tells her neighbours, *Come see a man that hath told me all that ever I did,* (*Joh. 4. 29.*) *Is not he the Christ?* and when they came and saw it they said, *We beleeve, not because of thy word, but because we have heard him our selves, and we know that this is indeed the Christ.* This is the proper nature of true life, as soone as they are truly begotten, they beget others of their owne kinde, not but that sometimes

a Christian soule hides himselfe long, before he be well settled, but when he truly discernes that he lives, and is conscious to himselfe that God will be gracious to his soule, then he desires to propagate the like grace unto others, Job. 1. 41. to 46. when one had found Christ, they call others to come and see, Psal. 51. 10, *Then shall I teach transgressors thy wayes, and sinners shall be converted to thee*; to shew you, that if God will but worke a cleane heart in David, and renew a right spirit within him; and his broken bones may be recovered, and if God shall be pleased to establish him with his free spirit, and he may be once againe assured of the pardon his sins; then will he teach others the wayes of God: if he be once converted himselfe, he will draw on as many others as he can. Thus you have five signes of spirituall life.

## SERMON



## SERMON X.

I JOHN 5. 12.

*He that hath the Son, hath life, and he that hath not the Son, hath not life.*



Eare now in the next place to see how we may discerne life by the properties, and adjuncts of it; you heard before of the effects of life, now of the properties and qualities of this life, by discerning of which we may know that we have life.

Three  
properties  
of life.  
1. Warmth

There be three properties or qualities of life.

First, where ever there is life, there is some warmth, 2 King. 9. 34. when the Prophet had laine upon the childe, and had done so seven times, at length the breath of the childe began to wax warme, a signe that life was a restoring, and thereby the Prophet discerned that life began to returne into the body of the childe, because warmth returned; and so is the presence of the Spirit of grace, and the union of it with the soule and body of a man, it makes a man fervent, and warme; *Fervent in spirit*, Rom. 12. 11. and therefore it is that it is resembled unto fire, *Matth. 3. 11 The Holy Ghost shall come downe upon you, as it were with fiery tongues*, and shall warme and heate you, with whatever duties God shall call you to, 1 Thes. 5. 19. *Quench not the Spirit*; now quenching belongs to fire, a signe therefore that the spirit is of a fervent nature, so farre forth as it is capable of any quenching and destroying by the Sons of men, and 2 Tim. 1. 6. *Stirre up the gifts of grace in you*; as if yee stirred up the embers of the fire, so stirre up, and kindle the gifts of God which is in you, blow them up into a kindling flame;

flame, so that all these things expresse thus much: That since the Spirit of life which is in Christ Jesus and from him, communicated to his Members is a spirit of heat, therefore wheresoever there is warmth there is life, if no warmth, nor heat, there is no life; and as our spirits begin to wax warme, so we grow to life in Christianity. Notable is that expression in *Luke 24. 22.* *Did not our hearts burne within us, while he talked with us of the Scriptures?* to shew you, that there is a power in the Word, to convey such a measure of the Spirit of grace to the Hearers, as that their hearts begin to glow within them, and to convey some heat and warmth into them, when the Word is powerfully applyed to the soule.

For the further opening of this point, you shall see it in some things principally, which are ever found in some measure in the spirits of Christian men that have any life in Christ.

First, that which is wonderfull, and is indeed no where found but in them, their very knowledge is warme, which in all other men is cold; knowledge is but an empty speculation, brings forth no great matter of heat; but in a Christian, his knowledge is full of heat, Zeale must be according to knowledge, knowledge is no knowledge without zeal, and zeale is but a wilde-fire without knowledge, *Rom. 10. 2.* So if Christians have a knowledge of God, but no zeale, there is no saving life in that knowledge, it is not the knowledge of Gods people. Notable is that speech of our Saviour, *Joh. 5. 35.* (speaking of *John*) *He was a burning and a shining light,* not only a shining light to give cleare instruction in the knowledge of the Messiah, and the true meaning of the Law, but withall a burning light; so as that he had a notable power when Hypocrites came before him to burne them up, *Mat. 3. 12.* And so where ever he came he did not only shew them what they should doe, what shall we Publicans doe, and what shall we Souldiers doe? *Luk. 3. 3. to 15.* but he did burne up not only those who were professed enemies to the wayes of grace, but all those that he found in Hypocrisie he burnt them all up where ever he came, and

Know-  
ledge  
warme.

*Joh. 5. 32.*  
expounded

and if he did not finde out their lusts, he would kindle a fire in them; he warmed *Herod* in such sort, as that he was constrained to doe many things, according to *Johns* Ministry, *Mark* 6. and so shall you finde it in all the Servants of God, that according to their life, if there be true life, there is true burning, though sometimes their burning is not so strong as their life, yet there is heat and fervency of spirit mixed with their knowledge, that if they know the Will of God they are inflamed, and their knowledge of Christ will not suffer them to be barren and unfruitfull, *2 Pet.* 3. 18. So that the knowledge which a Christian man hath is such, as by which he will doe what he ought to doe; if he see sinne in his brother he will not suffer it to lye there, *Levit.* 19. 17. If he see any thing amisse in his brother that he sees not in himselfe, he will be helpfull to him; where the Spirit of grace is lively, they will not suffer their brethren to rest in sinne, much lesse themselves; and therefore this is the warmth of this knowledge, it both burnes up their owne lusts like chaffe, and all the sinfull distempers that we see in the lives and wayes of our Brethren; this is one part of the heat of a Christian soule, that his knowledge is a warme knowledge; Look what he knowes he thinkes he must doe, whereas another man knowes many things, but he doth them not; but a Christian, if he know it to be the Will of God he must doe it. And that is the reason why Gods servants are many times counted very busie, as indeed the fire is ever very busily working, no creature in the house so busie as the fire is; and so the knowledge of Gods people makes them to be so busie in doing, and therein they expresse the life of Christ.

2. Where  
there is life  
there is  
breath,

Secondly, where ever is true life there is this warmth, a warmth in their breath, both in the Naturall and Spirituall body; in this Naturall body, while we live it is warme, and so long as we live we breath more or lesse, it is but for a little time, if at all, breath be intercepted, it may be in some suddaine fits, but ordinarily if it tarry long it is a signe of death; but if there be life there is breathing, and that breathing is warme, some warme breath comes from



from him that is alive. And truly so shall you finde it in your spirituall life.

If there be any true life in the heart of a Christian soule, there is alwayes some kind of warm breathing, there is some measures of warmth in his prayers; the prayers of an hypocrite is alwayes but lip-labour, and accordingly lust labor, the words vanish away in the aire, but there is ever more or lesse some kind of warmth in the prayers of Gods servants, according to what the Apostle speakes, *Rom. 8. 26.* even then when we know not what to pray for, nor how to pray as we ought *then the spirit helpeth our infirmities*, that when we sometimes cannot bring out a word to God, the heart is full sometimes of anguish, and discouragement in respect of inward desolutions, or temptations, and outward afflictions, but yet though in such a case we be not able to tel what to pray for, yet there is ever in a Christian soule something that makes him seeke to God, and the very sighs of such a soule, come from some warmth of spirit within him. The *scalding sighs* and *deep groanes of the soule*, they come from a spirit of life, and warmth in Christ Jesus: Therefore though it be true, there be many cold prayers, that Gods servants do put up, yet there is some kind of sighs and groans that springs from them, which argues some heat and life in them.

And so is it, As they breath thus to God-ward, so doe they breath one to another; so that if they speake of the things of God, they speake not of God, and his Word lightly, and wantonly, or loosely, as those that have no affection to them; but if they speake of the Word of God, of his threatnings, promises, or of any of his commandments, or any of the workes of his providence, they speake not of them coldly, as those that took no pleasure in them, but if they speake of any of the things of God, they speake with some reverence, and desire after them, and settling a confirmation in them: they have love to the word, and rejoyce in it, and stand in awe, and in feare of it, and they exercise their hearts and wits about it, when at any time they speak of the things of God, so that there is some kind of warmth in the expression of a Christian in some savoury affection, whereby he esteemes of the things

of God, above what is found in an hypocrite.

3. Spiritual  
warmth  
digesteth  
Gods Or-  
dinances.

Thirdly, There is a certaine kind of warmth, by which the soule doth not only affect the Ordinances of God, but by which it doth in some measure digest them; there is no living man wanting some such measure of heat as makes him able to digest some kind of dyet, though not alwayes strong meate, especially, if he be in any measure of health, and that is no small measure of heate, Psal. 119. 20. *the very longing desire, it alwayes bath to Gods Judgements*, was it that even made his soule to breake within him, and so to pant after Gods Word, and his presence in his Ordinances, *Psalm. 42. 1.* there was a kind of panting, and longing, and eager desire after God, by which it comes to passe that the soule of a Christian closes with God in his Ordinances, and turnes them into nourishment within himselfe, and so is more strongly, and inwardly bent towards God in the ways of his grace, whereas a dead spirit is flat, and hath no affection to the word, no affection to Gods presence, no list to the things of this nature.

4. Spiritual  
warmth  
heateth o-  
thers.

Fourthly, things that are warm, put them together, and they are the more warm, but put cold clogs, and peeces of wood together, and they are never a whit the warmer, but if you take but two or three of them things that are well kindled, and they will set all a fire that comes nigh them, though ready before to goe out for want of supply, if you lay two or three warme brands together, they will kindle one another. And truly so it is among Christians, take you a Christian, that hath this spirituall warmth in him, though almost benumbed for want of good company, and good conference, and breathing forth of Gods spirit and grace in the soule. Yet if he meet with two or three like himselfe, they presently begin to kindle one another; And the breath of such Christians, is like bellows, to blow up sparkes one in another, and so in the end they breath forth many savoury and sweet expressions of their hearts, and edifie themselves by their mutuall fellowship one with another.

Yea, and sometimes they grow so warme by this means,

as that they are fit to admonish one another, to exhort, and to comfort, and if need require, to rebuke one another, as occasion serves, 1 Pet. 4. 8. *Have fervent love one to another, above all things have fervent love among your selves, this is a speciall thing: love among Christians, by which love they so kindle one another, to such deep respects to God, and the wayes of his grace, and so burne one out of another, much sinfull folly and frailty which will be in them, that are so loose one to another, and raiseth them up to that power of godlinesse, which sometimes they had grown up unto, and now almost lost for want of often joyning together, for by so doing, they do what they can to put out the fire; when Satan means to put out the light and life of Religion, out of both Church and Commonwealth, hee layes one Christian in one corner, and another in another, that they shall, when they list, go to bed, and sleep, and then a lazy spirit shall come upon them, and so they lye, till they be dead in trespasses and sins: But above all things, have fervent love among your selves, forsake not the fellowship you have one with another, as the manner of some is, Heb. 10. 25, 26. Love covereth a multitude of sins. So as that though there was much evill in Christians before, yet their very lying together, doth burn out all that superfluity of naughty stuffe that hangs about the servants of God, 1 Pet. 1. 22. see that ye love one another with a pure heart, and fervency of spirit.*

This warmth in Christians, it is found in these foure things. And thus you see the properties of this life.

*Quest. You say, but if this were always found in Christian men, how comes it to passe then, that the servants of God do many times finde their hearts so cold in their prayers, and appetite so little to the word, and so unprofitable under it? How should a man beare so much and profit so little, if a man did digest the word? and is it not a common complaint of Christians? how much they hear and how little they profit? Yea, and will not some Christians say, he profits nothing at all, no not any thing? And is it so many times, that Christians come together, and they are little edification one to another, very little profit? sit together, and talke of matters, that little edifie, but rather corrupt the spirits one of another? how is it then that you say, where ever there is life there is heat? so such as makes them more lively in Christian duties?*

*And it might be objected, that Luke 24. 32. Did not our hearts burn within us, &c. A sign that till he came to them, and came into conference with them, and did rub them up, they were very cold hearted, and dull spirited, and went on their way with much darkness of soule, without life and strength of soule, untill he came to put life into their spirits?*

*Ans.* It is true, many times, Gods servants, are very cold and benumbed, and a cold spirit growes upon them exceedingly, so as that they scarce feele any life breathing in their knowledge, or prayers, or appetites to the Word, or love to their Brethren, little warmth in any of these, partly through want of supplying the life of Gods grace, with fit nourishment, whereby the heart should grow warme. As naturall fire, if it be not supplied with new fiewell it will goe out, and partly sometimes, by pouring cold water upon it; which is as much as in us lyes to dampe the fire. And we doe power cold water upon this life of grace, when we admit of any sinfull lusts in our soules, those do marvellously eate out all that life, and heate of spirit that sometimes we had in our hearts, and sometimes by an excessive use of worldly things, which without a very spiritual mind doth clog the soule, as much as if you should throw cold water upon a fire, it will damp it very much; so is this case, men sometimes walke in worldly busineses, with worldly affections: and sometimes give leave to distempered lusts, and sometimes neglect to put any fiewell to the fire of grace, but as soone as ever they find the heart well warmed with some good Sermon, or a good Prayer, or Conference, or the like, they thinke this fire will never goe out, and so they begin to neglect it, and so either the fire goes quite out, or else is so damped, as that you can discern no life, no favour or power of Religion there: And therefore such a thing may befall Gods servants, they may grow dull hearted one way or other, as you have heard. But yet thus much let me say, though this sometimes do befall the spirits of Gods people, yet even then, when they want burning and chafeing, and stirring up, there is something in them, that argues some life, and where is some life, there is some heat, so much life as there is, so much heat is there, so much

as you take away of your Christian heat, so much life you take away: And therefore for these two Disciples, that went to Emmaus. It is said, when they were talking one with another, they were talking of Jesus Christ, and upon all the things that befell him in his passion. And said Christ to them, ver. 17. *What manner of communication is this, and what is the matter that you are thus sad? what was it, that made them sad? was it not an affection of griefe for all the evils done to their Saviour, that was life of grace, and some heate there was in them that their spirits should be so troubled, to see their Elders and Princes, and all the people to cry out so bitterly against the Lord Jesus Christ, and not to leave him till they had crucified him, there was some sad expression came from them, upon that occasion. And so, though it left the outward man sad, yet there was something in the heart; though full of doubting through unbelife, what this Christ was, and what this would come to, we hoped this was he that should redeem Israel, &c. then Christ began to put a little warmth into them, by saying, ought not Christ to suffer these things? v. 24, 25. and so he opens to them the Scriptures spoken of himselfe, and these words put new life into them, and did blow up the spirit and heat of that decaying life, which was overwhelmed with griefe and care, their hearts was heated yet. So that take you a Christian man when he is even in the most disordered frame look how much he hath lost of his spiritual heat, so much of his true life; if he have left to be warm, so much life hath he lost, and if his warmth be smothered, his life is smothered for the present.*

And even as life will shew it selfe, in the very sad face of the heart, and dejection of spirit that they fall into, and sometimes in the deepe sighs and groans of the heart, which in such a case it sometimes will breake forth into. So a Christian soule when his heate is most damped, there is a sad face in his spirit, that he discerns all is not well with him, his spirit is benumbed, & his heart in his own thoughtes is frozen within him. It is a burden to him, and a matter of sadness to his spirit, and therefore he doth expresse himselfe sometimes with many sad and deep sighs and groanes, about

Note this.

about his forlorne and lost estate, and yet sometimes you shall have his heart, even then when his heart is most cold (which is worse then the former) for you shall sometimes have a Christian soule, not onely not affected with sadnesse, when his life is smothered within him, but vanish away in much empty carnall delights, and contentments, and rejoycing in those comforts which have no life at all in them. A Christian man that hath his life so deaded, may come not onely to have nothing left, but sadnesse of heart to behold it, but hee may loose his sadnesse too, and even that vanish away in outward rejoycing, so as no life in his heart, in a manner, is left. Peter when he had denyed his Master, his heart was much oppressed within him, he was pricked and wounded with anguish in his soul, but there was some life in that. But what was it with David after his committing of uncleannesse nine or ten months together? he pleaseth himselfe in his pleasures, and delights, and contentments which his royalty put upon him, and made *Vriab drunke*, and did eate and drink himselfe liberally with him: and in the end put him to death, and that very sleightly, and when he heares of it, makes no matter of it, *but the sword devoures one, as well as another*: and had not his pulse beating in him, no warme breath comes from him, but an empty flourish, and outward joyallity as if he had sung all care away, and all feare of God out of his heart, As if there was no spirituall affection left in his heart of the estate of the whole Church of God, whereas his poore servant could say unto him, *shall I goe home and solace my selfe with my wife and children*, the case standing with the Church so as it doth, he would not do so, a word that one would have thought, would have warmed a good mans heart, but he was not warmed with it, nor with any lively affection, not any beating of his pulse to Christianity, nothing stirring, but a swoounding of the whole man, that he that had seen David in such a case, and had never known him before, he might have written in his forehead, a man forsaken of God and void of all feare of his name, had he seen him in this case, where was then Davids life all this while? It was



was a fearefull condition, and of all we read in the Scripture, none so farre forsaken, whose whole spirit was so farre benumbed as *Dauids* then was? and yet truly life there was still in him; I doubt not though all this while you shal see that either *David* prayed not all this while, and that hath been the case sometimes of right godly men, that have sometimes not of three yeares together made a private Prayer in their Closets, have been content to come to duties in the Family, & cause others to perform duties, but for their own parts further then a form of religion, or shame, or satisfying of conscience forces them, they let all rest, no affection at all to the duty; they know God tooke no pleasure in such a soule while they lived in such a course, and so would they lye many moeneths, and yeares, and all that while not so much as lift up a private prayer to God; and this is a far worse case then the other, and yet even this sometimes befalls them, when as sinfull lusts have so disordered the life of Christ in them; there is still an habit of grace in the soule, but yet scarce any life of Religion putting forth it selfe, but still where warmth is removed, so much life from holy duties is taken away.

And another answer to this poynt is, that even as you see it is by the Almighty power of God that there may be fire, and not heat, as you see in the fiery Furnace, where-into the three Children was cast, though it was made exceeding hot, yet it had not power to hurt an haire of their heads, nor to swinge a lap of their Garments, the power of the fire was propounded by the mighty power of God; as there is this power in God concerning materiall fire, so is there a marvellous hellish and Devillish power in sinne, though not an Almighty power, yet very like to an Almighty power, that that which hath a mighty worke of God, by the Almighty power of his grace in the hearts of the Servants of God the work of an Almighty power.

There is such a venemous power in sin as that it will suspend all acts of grace, not so much as shew any act of grace in a Christian soule, but the soule and all the graces in it shall lye as the body of a man in a swound, not any

Power of  
sinne.

breathing, or sight, or hearing, or motion, nothing to shew of any spirituall life; that if he should continue so, you would conclude he were dead, only this kind of life of grace is there, you shall have thus much life in him: There is a kinde of unlistinesse and heavinesse of soule, to act wickednesse with all that strength and power, which sometimes a godly man, while he was carnall, did reach forth his heart and hand unto, a kind of frame of spirit in a Christian when it is at the worst, though it can solace it selfe very farre in sinne, and goes on hardening its heart in its owne way, most desperately, and frowardly, yet notwithstanding there was alwaies something in his heart, that will not suffer his soule to breake out, with all that strength of the spirit of wickednesse, as it did when it was carnall, and the reason of that is because of that speech, Gal. 5. 17. *there is flesh and spirit in that soule*, so as neither can the spirit doe what it would, nor the flesh what it would; take a Christian when he is most strong, and he cannot so glorifie God, nor so edifie his brethren as hee would, by reason of the body of sinne; there is alwaies in the best of a Christian, something like the spots in the Moone, some darknesse in it, not a Christian man; but when he is most lively in grace, but he hath some darknesse in his best performances; so when corruption is most strong, and grace most feeble and weake; as in the former, corruption will weaken the best performances, so here corruption cannot carry a Christian man to doe all that wickednesse, which else he would breake forth into; nor with that strength and vigour which else he would put forth in it, though he doe rejoyce in his wickednesse, and beare it out, yea out-face his very conscience, and out-stare the very light of the graces of God within him, and goe on pleasing himselfe in the hardnesse of his owne heart, yet there is something in the bottome that keeps possession for God, and makes him goe about it bunglingly, it becomes him not, he cannot set it forth with a grace; *David* in his worst, comes not off with that full power of wickednesse, which else his corrupt heart would willingly breake forth into,

Note this.

into, were it not for the Spirit of grace that moves slowly in such cases as these be, so that still the case stands cleare; how much life, so much warmth, and that warmth will expresse it selfe if any life be there at all.

So that take a survey of your owne estates, by this meanes you would know whether you have Christ or no, whether you have life, or no? If you have the life of grace, there is some spirituall warmth in thy soule, some heat in thy soule; doe but consider then the knowledge that is within thee: Is thy knowledge such as lets thee alone, and only puffes thee up, and makes thee to thinke goodly of thy selfe, if that be all the worke of thy knowledge, thou art a dead-hearted Christian; if it cause thee to vanish away in empty contemplation, and thou therefore talkest, that thou mayest let others see thou hast knowledge as well as others; and if it be dead, and cold, and empty, and vanish away in empty notion, and speculation, and dead conference, then thy knowledge is barren in goodnesse, and that is an argument of no life in thy soule; but if there be any truth of life in thy soule, thy knowledge is warme and lively, thy knowledge that is in thee hath some zeale, and that sets an edge upon it, and makes it serviceable to God and thy brethren. I know not better how to expresse it, then from *Revel. x. 14, 15.* in the description of our blessed Saviour, *His eyes were as a flame of fire.* It is true, the eye is lightsome, but it doth not burne, they are not hot, but the eyes of Christ is as a flaming heat; and the meaning is, Christ is described just according to the state of the Church, to whom *Iohn* was to write, as he had feet of brasse; when he writes to a Church, that though burned in the fire, yet the more you burne it, the lesse it wasts, and the more pure it is, and by degrees the more bright; so when he speaks to a Church in persecution, and it is not consumed, then Christ hath feet like brasse; but if he write to a Church of *Thyatira*, a Church of a warme spirit, then, *thus saith he that hath eyes like a flame of fire, Revel. 2. 9.* meaning the knowledge that that Church had, which was full of zeale as well as of light, and according to the measure of its know-

ledge, so it grew more in grace, and therefore the workes were more at the last then at the first. As their knowledge growes, so growes their zeal; so that if thou hast that life in Christ which accompanies salvation, thy eyes are like a flame of fire, full of burning light, as well as brightsome knowledge. Is thy knowledge such as suffers thee to sit downe barren, and though thou knowest that thou oughtest to doe this and that, yet thou doest it not, then there is no heate and warmth in thy knowledge; but if there be true life and warmth in thy spirit, thy knowledge stirres thee up to be doing, and stirres up others to be doing also, and thy knowledge will not suffer thee to let them alone; just as Peter and Iohn sometimes said to the high Priests, *We cannot but speake that which we know, and have seene, and heard, Acts 4. 18, 19, 20.* And therefore though they threatned them in perrill of life, to speake no more in Christs name, yet say they, that which we know to be the Truth of God, that we must needs speake; as *Jeremie* speakes, chap. 20. *I could not forbear*: The light that was in him was a glowing, and warme heate, and the Word of God in him, was as a mighty fire; and it will not suffer him to rest, and he must also stir up others. So then, examine whether there be any heate in thy knowledge, if thy knowledge be not according to zeale, it will but aggravate thy condemnation.

Againe, examine thy breath, whether doest thou breath or no? Doest thou smell a good savour in Gods Word, when thou doest read, or heare it? And doest thou smell a sweet savour in the conference of Christian men? or doth it stinke in thy nostrils? if it be sweet to thee it is well: Doest thou pray to God with some kinde of panting after him, and thy spirit is fit to faint within thee, and thou canst sit downe and bemoane thy selfe to God, that thou hast so lost thy selfe, then there is breath in thee; or canst thou bring out a word to edifie thy brethren, it is well; but if there be no breath in thee it is an evident signe thou art dead, or at least in a deep sleep, if thou hast no ability to pray, and can relish no ordinance of God, and have no kinde of aptnesse to edifie another, then either there is

no life in thee, or else it is much benumbed, and therefore either no life, or none that is extant in thee; And so how dost thou find thy warm affections stand to the Word? hast thou a stomach to the Word? And hast thou not so much profit by it, as to see thou dost not profit, and art ashamed of it; but if not, there is no life in thee. And if thou lovest to be disjoyned from thy brethren, & you are never better then when you are falling off, and sitting loose from your brethren, if you love to be asunder, there is no life in you, no life of Religion there, for Religion desires to preserve it selfe, and love is a principall worke of Religion, *above all things have fervent love among your selves.* A man had rather cover a multitude of wicked practises, then loose the fervency of his love one towards another. And if therefore the Devill throw brands among you, and you fall asunder; one Christian hangs here and another there, in the end while you lye so a sunder the fire goes out; and men may bid one another good night, and then may you all take your pleasure in sin, the truth is, then all the life of Religion goes out, and every businesse in the Family drawes away, and so rests till all the life be lost. And therefore if you see men are willing to sit loose, and fall off one from another, then there is an end of the life and power of godlinesse; a bidding of Religion good night: And no more profit to be had while such distempers of soules doth last. But if you see that men come together, as in that ancient famous Vision, Ezek 37. every bone finds out his fellow and joynes with him, and then there was a noise and a shaking, if you see bones gather, bone to his bone, then at the next prophecying flesh will come, and sinewes, and the next prophesie, will breath life into them, so if men begin to annex themselves one unto another, as living brands; If one begin to seek out another, and to draw together, and to lye close together, if bone begin to gather to his bone, then there is hope of an Host of armed men to stand up for God, in good ways; then there will be life, and strength, and power of godlinesse; else make account of it, that in very truth there is no life; no power of Religion, where there is no relishing, no closing one with another, if therefore you see men closing together, and warming one another,

ther, in the wayes of Gods grace, and there is some sence of your owne unprofitablenesse under the Word, and if you can digest it, turne it into edification of your selfe and others, then there is true life in you, and having life you have Christ, and in him you have life in abundance.

There are two properties more of life,

Pliableness  
of spirit.

Jam. 3. 17  
expound-  
ed.

Where there is any life, there is some kind of plyablenesse, whereas dead carcases are cold and stiffe, and unsavoury though never so sweet before, this is a certain truth, the more you keep a dead corps above ground, the more it stinkes and is unsavoury; It shoots out at length, and you may sooner breake him then bend him any way, but while he is alive you may bend him which way you will; now therefore consider thus much, if there be any truth of grace in you, you are gentle and easie to be intreated, Jam. 3. 17. but if not, then you are of a stiffe spirit, inflexible and implacable, for to be gentle, and easie, is the true nature of life; but if not, then have you lost your life; then either you never had life, or else it is in a swoond, and so evapoured that there is no bending or bowing of it, but they are fit to be buried as a dead carcase.

Quest. What is this plyablenesse, and easinesse to be entreated, and on the contrary this stiffnesse?

Answ. There is Foure things in easinesse to bee intreated.

First, Easie to be pleased, 1 Pet. 3. 18. any thing that you doe about them, is pleasing to them, that is a poynt of gentlenesse; and a gracious man in whom is the life and power of godlinesse, he is easie to be pleased. If you go about any thing, with any tollerable indeavour to give him content, he is not hard to be pleased; and if not easie to please, there is little grace; or dangerous to be none at all, if you have much a do to bow or bend them to comply with them that asketh any thing of them, there is a dead heart in such a spirit.

Secondly, A man that is easie to be intreated and gentle, if he be offended he is easie to be intreated, Rom. 12. 18. It is a signe a man is of a reprobate sence, when hee is implacable and stiffe;



stiffe; when life is gone, a man is stiffe, not easie to be intreated.

Thirdly, If so be that hee have offended another man, he is easie to yeeld, and to acknowledge that he is in a wrong, *Eccles. 10. 4.* There is in a living Christian an aptnesse to yeeld when he is in a wrong. If a man be in a wrong, and will not see his errour, will not see the evil hee hath done in Gods sight, his stiffenesse is a signe of his dead-heartednesse; So much stiffenesse here, so much deadnesse in his heart, and so much nearnesse to the chambers of death: For a living Christian if he have offended he is willing to yeeld, and will acknowledge himselfe a failer, and promise amendment.

Fourthly, He is willing to deny himselfe, of his owne right, even upon equall easie termes, to prevent an offence that may grow, and he stands upon equall termes, least an offence should arise, he yeelds and denies himselfe, *1 Thes. 2. 6, 7.* So *Abraham* yeelded to *Lot*, though he had not offended him, yet hee condescended to his inferiour, and if any, *Lot* shal be the chooser, *Gen. 13. 8.* This gentlenesse of spirit argues life of Christ in the holy servants of God. *Abraham* was not stiffe, but gentle and easie to be pleased, when he was offended. Now therefore art thou easie to be pleased, easily intreated to passe by a wrong? And if thou hast offended another, thou wilt acknowledge it, and art easily willing to deny thy selfe to prevent offence, then thou art not stiffe; but art a living Christian; but if men be stiffe in spirit, hard to be pleased, and froward, no man can give him content; as *Naballs* servants said of him: And if we have offended hard to be intreated, and will by no meanes see it, or acknowledge it; and by no meanes yeeld, but turne our selves to endlesse devices, and if we stand upon our owne ends, and wee will have our owne to the utmost farthing, and why should we bend; then truly we are cold, and little power and life breathing in us.

The last property of life is this. The body while it is alive, is sweet and savoury, but so soon as ever it begins to smell, it must be buried, it cannot be kept above ground, e-

So much  
sweetnes;  
so much  
life.

very

very living Christian is a sweet savour to God, 2 Cor. 2. 13. and Col. 4. 4, 5, 6. Let your speech be savoury, seasoned as with salt; And the Apostle saith, let no unsavoury or corrupt communication proceed out of your moutbes, How then doe you finde your owne spirits? doe you breath savoury and sweet? and doth your conference yeeld edification? and is it all wel-pleasing to God, what ever you doe? doth it savour wel in the nostrils of God, and your brethren? If the dutys you perform be so, it is a signe you are living in Gods sight: But if your speeches be prophane, conference unsavoury, and carnal, so much as we loose our sweetnesse, so much we loose our life, when a Christian carries himselve serviceably, and amiably, then we live, and in having life we have Christ.

---

SERMON

---



## SERMON XI.

I JOHN 5. 12.

*He that bath the Son, bath life, and he that hath not the Son, hath not life.*



Aving handled an Use of Tryal of life, and this depends upon our having of Christ. We come now to another Use from this Doctrine.

It is to teach us the dangerous and uncomfortable estate of every such soule as hath not Christ, for the Text saith, *he that bath not the*

Use 2.

*Some, bath not life*; No life in us, if there bee no Christ in us, this is that which the Apostle speaks often to, that we are dead Danger of being out of Christ. in trespasses and in sins, Eph. 2. 1, 5. This is the estate of them all, so farre as we are without Christ, we are without life; no Christ, no life.

It is with the sons of men in this kinde (that I may so speake) as it was with the Souldiers, 2 Kings 19. 35. *they were all dead corps*: truly, that is the case of us all by nature; every soule of us, as long as we live in the world without Christ, so many men, so many dead corps, so many unfavoury carcases: And indeede all that worke of life, which you have heard opened, it is no spiritual motion, no feeding upon Christ, no growing in grace, no expelling of noysome lusts, no care nor indeavour to beget others to an estate of grace, in any men that are dead, no motion at all to any spiritual good, Heb. 9. 14. al our works, the best works we doe in an estate of nature, they are all of them but *dead workes*; And so are we to any spiritual motion. As the Apostle tels you, *we none of us doe good*, and which is worse, *wee can doe no good*; yea, and stil, *which is worse*, wee

would doe no good if we could; this is the estate of us all by nature; *The Lord looked downe from heaven, to see if any of them did good, but they are altogether become unprofitable, not one doth good, no not one, Rom. 3. 12.*

And he speakes of all men in an estate of nature without Christ, not one doth any good, no not one; *All the thoughts and imaginations of such mens hearts are evill, and only evill, and that continually, Gen. 6. 1.* and Christ saith as much of their words, *Matth. 12. 33, 34.* And so in all our workes, *A good tree brings forth good fruit, but a corrupt tree brings forth evill fruit, Mat. 7. 18.* Wherein he shewes you, that as we do no good, so we can doe no good, not a good thought, nor a good word, nor a good worke comes from such a man all his dayes; and all our speeches are rotten and unsavoury, not any spirituall life in most seeming best duties; we are not able to speake unto any good purpose, let it be truly moulded and it is a precious fruit of righteousness, but if spoke as comes from nature, be it never so well spoken, it is corrupt, either full of pride or selfe-conceit, or to please others, or the like; nor doe we regulate our words by the language of *Canaan*, nor open our mouthes from a spirit of faith, *2 Cor. 4. 13.* This is true in all naturall men; we doe not therefore speake because we beleeve, we speake not, because we beleeve God hath commanded us so to speake; as our Saviour said, *Iohn 14. last.* Nor therefore worke any thing because God set us a worke, or to aime at any service of God, or good to his people in it, so that as our thoughts be, so are our words, *evill, and only, and continually evill;* and much more all the workes of our hands, that require greater strength of grace then either our thoughts or our words doe; so that without Christ there is no act of spirituall life comes from us, we would doe no good if we could. If God should at any time assist us, and supply us with something more then ordinary, yet we will not be made clean, that we might doe well: *O Ierusalem, wilt thou not be made cleane, when will it once be? Jer. 13. last.* As if it were a thing never to be looked for, God might waite upon a man from one end of the yeare to another, and sometimes be asking  
of

Mr. 7. 3. last  
opened.

of him, Wilt thou be made cleane? and he may aske again, Man, wilt thou be made whole? but if he but say, Wilt thou be made cleane, we have many devices to put off God, and we can never finde that day, wherein we will say, This day we will heare Gods voyce, and be made cleane; from this day forward I resolve never to think my own thoughts more, nor to doe my owne will more, but now I will give up my selfe to seeke for life and salvation in Christ; that day is yet never pitched upon till we have found Christ, never since we were borne untill now; but now it may be we are convinced, that it is good to become a Christian, and we wish well to such as are Christians; but when it comes to the matter, we are but *almost Christians*, as was *Agrippa*; or if we be satisfied, that we must become Christians indeed, then truly it must not be to day, but to morrow; and when we thinke to set God a day when indeed it shall be, as sometimes at our *Marriage*, or when we come out of our *Apprentisships*, or when we fall *sick*, when left alone upon the Death-bed, and if God say, *Yet, when will it once be?* we cannot yet set him a day, only we will say, We will consider of it, and we would be loath to disappoint God; as Creditors will say to their Debtors, We would be loath to set you a day, because we know not whether we shall hold or no, and therefore spare us in that, but we will pay you as soone as we can; but *when will it once be?* Truly we are not yet perswaded, there is yet something or other to be done; and therefore you shall finde this to be true, that we are so farre from spirituall life in Christ, that none of us doe any good; there is nothing you doe whereof you may say, This have I done because God hath set me a worke, and in respect of Gods Command, or that God may be sanctified thereby, never yet could we say so; and as we have not done any good, so neither are we able or capable of good. And in truth this is a further want of spirituall action, that if God should make us able to doe it, yet we would not be willing to doe it, but if he put us to the question, *when shall it once be?* read that Chapter and the next, and see if ever they set God a time, they will by no meanes set God a time,

time, least they over-much ingage themselves; indeed, sometimes it may be you shall see such men lying under some heaue hand of God, and neare to death, resolve upon time. See our unwillingnesse to come off to God when we are in health, we thinke in sicknesse to be made cleane, but in sicknesse, what will we say then, some of you can tell what men are then wont to say; What doe we then say? Oh, if God would but restore me to health, you should see I would become a new man; why when he was in health he said, If sicknesse or danger came, that should be the time wherein he would be made cleane, but when sicknesse comes, then we put God off till health againe. As if a Debtor should put off his Creditor from Summer to Winter, and from thence to Summer againe, the answer will never be given; why now it shall be this day say you in sicknesse, it shall be when God shall bring me to health; but why not to day? you put off God from health to sicknesse, and from sicknesse to health againe, and when they doe not so, and come and tell them of it, they will say, Why it is true, God forgive them, they thought to have done such a thing, and they hoped to have done it; *But when shall it once be?* Why not to day before to morrow? what if you dye of this sicknesse, will you goe to Hell immediately? will you take no course for turning the wrath of God from you; Are not you now sick, why doe you deferre it any longer? and though he be not able to turne himselfe in his bed, yet he may turne to God. It is a vaine thing to put off God to health, for in our sicknesse God will sooner visit us, and doth expect that *in the day of our affliction we should seeke him diligently and early*, Hof. 5. last. *When will it once be?* So that take notice of this desperate deadnesse of a mans heart out of Christ, he is dead in sinne, so as that he neither doth any good, nor is able to doe any good, nor is willing to doe any good.

And as there is no spirituall motion in him, no act of grace, so it is another act of spirituall life, for a man to feed upon Christ; but doe you thinke a dead man is able to feed upon Christ? you know what God said of the Ido-

latrous



latrous people in old time, *Esa. 44. 11, 12.* The same saith he to every naturall man; *He feedeth*, upon what? upon *Christ*? No, no, upon *ashes*; why upon *ashes*, *ashes* is farre from feeding upon the living God, and yet truly a man feeds upon *ashes*; every soule that feeds not upon *Christ* hath some Idol for his God, and so falls downe to worship it, some god of profit, or pleasure; and this is the estate of all wicked men, they feed upon *ashes*; upon *ashes*, it seemes to me to be a borrowed speech, or similitude taken from children, or some women with childe, that being sometimes taken with some ill humour, and distemper of stomach, they have an eager desire to feed upon *ashes*, and such like dry unsavoury meat; Children will be eating coales, and *ashes*, and so will sometimes women with childe; so truly it is with every naturall man, he is a naturall Idolater, he worships something besides God, he feeds upon *ashes*, some dry and unsavoury, and unwholsome meat, which cannot profit him in the day of wrath, which gives not his soule any nourishment, for the soule of man is an immortall spirit, and we only feed it with profit, and pleasure, and credit, and these be but *ashes*, bodily food. The good things of this life are no more suitable to a mans soule, then *ashes* be to a mans body, and therefore *Solomon* so compares the estate of all the sonnes of Nature, *Eccles. 3. 21.* *Who knows the spirit of a man that goes upward, and the spirit of the beast that goes downward to the earth?* his meaning is this; he complaining of the vanity that lyes upon the sonnes of nature, he speaks not in the person of an Epicure (as some conceive) but his meaning is, *Who knows*; which of all the sonnes of men considers, or takes it to heart, that his soule goes up to any better place then the soule of a beast, which of all the sons of Nature feeds his soule upon better food, then the soule of a beast is fed upon? Doe they not all feed, as if they all went to one place? and therefore upon the dust of the earth they feed; turne me out the man that is in an estate of nature, considers that his soule is to live for ever, and therefore takes care to feed his soule to immortality; this is the wofull distemper of all the sonnes of nature, that we

*Esa. 44<sup>th</sup>.*  
explained.

feed not upon Christ, but upon the blessings of this world, so long as we are without Christ, all our food is upon earthly things here below, there is not any power in a man by nature, not any wisdom or strength in us to deliver our soules, and then is not this a false course? A *lying vanity*: is not my heart deceived with this and that? he is not able to aske his heart such a question, am I such a foole, to forget all good to my soule, thus long? it would deliver his soul, if hee did but consider *that there was a lye in the other way*, and he flatters himselfe in his good estate before God, and considers not the truth of the thing; he thinks hee is as faire a dealing man as any of them all, but *his heart is deceitfull, and desperately wicked*, and so cannot see the falsehood of his way.

And for growing, which is a third act of spiritual life, a man is dead to any growth, never comes to any growth in grace, but he is apt to grow in evil and sin, *evill men and deceivers shall wax worse and worse*, 2 Tim. 3. 13. take you any natural man, and he is ever growing worse and worse, ever growing of the worse hand; he growes more and more unprofitable, and more loose from God, and estranged from the wayes of his grace, and settled in the wayes of sin. And this is that which the Prophet *Jeremiab* complains of, chap. 9. 3. *they proceeded from evill to worse*, and this is the estate of us all without Christ, we grow from prodigality to covetousnesse; and from wantonnes, to voluptuousnes, and so goe on til we come to take *pleasure in all sinne*, though it be but for a season: This is al the growth and progresse that such men make.

And in the fourth place, for cleansing our selves from al superfluous, and noysome lusts that we doe not, neither can we be freed from them: *O Jerusalem, wash thy heart from thy wickednesse, how long shall thy vaine thoughts lodge within thee?* Jer. 4. 14. Purge out all those sinful lusts, God knowes the thoughts of the hearts of men are but vaine, 1 Cor. 3. 18. and they being vain, God would have us to wash our hearts, how long shal it be that we suffer these lusts to lodge within us? we never cleanse our selves from these: but such wo-  
ful

ful cleaning it is, that if we goe about to purge them out, by the motions of the spirit of grace, that he casts into our hearts; we think its a troublesome worke, and doth crosse the tranquillity, and peace of our estates, we thinke they are noysome, and therefore, if any good motion be darted into the heart, in the Ministry of the Word, or in the Counsell of Christian friends, we are sick of it, till we have cast out all those good motions againe, and what ever good affection God hath been pleased to cast into us, wee are not wel til we be shut of it: as was the case of *Abab*, he comes sadly and mourning from *Eliabs* sharpe reproofe, 1 *King.* 21. two last verses, but he could not be well at ease, til he had cast it all off, with putting *Naboth* to death, and put it off with calling a Council about going to War, and so dampned all the sorrow that was in his heart. Let *Caine* have any good motion come in his heart, and he wil put it off with building of Cities: His sin, and punishment is great, *Gen.* 4. 13. and would he not now seek to God for mercy that his soule might live? no he goes out from the presence of God, and from all good company, and good counsel, and whither goes he then? Into the land of *Nod*, and there he builds Cities, and calls them by such and such names, and so takes off his thoughts from any good motion, and extinguishes all the motions of grace: And truly so stood the case with *Felix*, *Act.* 24. 25. when he trembled at *Pauls* Sermon, he would not indure to hear him any further, but when he had convenient leasure he would hear him again; but he never sent for him. And so you shall ever find this frame in a naturall mans heart, those motions which the spirit of God casts into his heart, that might induce him, and lead him on by the hand to better courses, we are not wel til we have cast them all off. Just as *Paul* complaines of the *Jewes*, *Act.* 13. 46. since you have put it away from you, loe, we turne to the *Gentiles*, we purge, and cast out the motions of Gods spirit, and cannot indure that any Ordinance should bring us nearer to Christ; *Act.* 7. 51. Ye have always resisted the holy ghost, expelled the blessed of God that if the holy ghost but dart any good counsel into their hearts, they cannot indure to hear it, nor entertain any mo-

tion

tion of it, but grieve and vex the holy Spirit of God, and they are not well till they quench it, 1 Thess. 5. 19. Esa. 5. 3. we are *alive* to nothing but to run away from God, alive to sinne, *alive to doe evill, but to doe well we have no understanding*, Jer. 4. 22. Apt to purge and cleanse our selves from all good things, but wholly undisposed to doe any thing that is well; this is the true estate of us all: Look at us as we are by nature, all of us without Christ cannot put forth one act of spirituall life, not one good motion to be found in such a condition.

And in the first place for begetting any unto grace, we rather doe the quite contrary, we addict our selves to beget men to become the children of Hell, worse then our selves, Matth. 23. 15. *twi.-fold more the children of Hell*; and because that may be more proper to corrupt teachers, *Jeremy* speaks it of all the sonnes of nature, and those especially that had lived a while under the meanes, and were not thereby brought on to an estate of grace, those whom God had kindled some fire in their hearts, and whom he would have brought on to grace, even these; *They are all grievously revolted, walking with slanders, they are brasse and Iron, they are all corrupters*, Jer. 6. 28. He doth not say, they are all corrupted, but all corrupters; that is, such as are not only naught themselves, but they corrupt others also, they make others worse for their sakes; No man that sets his face to God-ward, but if he come among them, he is the worse for them; every man is kept off the more from goodnesse by their meanes, they doe not love that men should be too forward, or too precise, nor to keep such a puleing, nor such a praying; we are all by nature corrupters, Gen. 6. 11. *All flesh had corrupted their way*; even every man had done it, every one is the worse for us that hath to doe with us, if we see but any good disposition in them to be comming on in the waies of grace, we doe as much as in us lyes to quench, and damp, and smother them, and never rest by our good wills till we make them as ill as our selves, and *burden their hearts from Gods feare*; this is the true carriage of all those who are out of Christ: *He that hath not the Son, he hath no life*; no motion of spirituall life, no growing up in Christ, no purging out

of sinfull uncleannesse; and therefore now to apply this, conceive thus much:

First, It applies it selfe against the Church of Rome; Application. first, who maintaine, that men in the state of nature, have free will to lay hold upon Christ, and they conceive it is upon very faire termes; but I would only demand of you this question, Whether when they doe lay hold on Christ (as they conceive) whether they have him, or they have him not? they will say, They have not Christ till they have received him; *for what hast thou that thou hast not received?* 1 Cor. 4. 7. And till they have received him, how shall they lay hold upon him? and if not receive him, they are dead men; and when a man is dead what can he have by any benefit that is offered him? Offer him never so largely, and he can receive no benefit by it; and if that any doe lay hold upon Christ, were they not living when they so layed hold upon him; so that when they doe lay hold upon Christ, whether is it an action of life or no? if not, how shall they lay hold on Christ, and without Christ no life. A man in the state of nature neither doth good, nor can he doe any good, nor is he willing to doe good; and therefore well doth the Apostle say, *It is God that workes in you both the will and the deed*, Phil. 2. 12, 13. Any thing that we doe that is good, is wholly from the grace of Christ, and this is just against the Papists.

Secondly, It serves to teach us all to bemoane our owne estates, or the estates of any of ours, that we yet see in the gall of bitternesse, lying in an estate of nature; is it thy selfe, or thy father, or mother, or thy children or servants? whatever he be, be he never so good a natured man, if he be yet without Christ, there is no life in him; I say, looke upon him as thy dead friend; If thou didst look upon thy father, and mother, or children, and see them lye dead before thee, thou wouldest mourne bitterly for them; you know what is said, Zach. 12. 10. *As a man mournes for his first borne*; if our first borne, or any that is neare to us dye, we mourne bitterly for them, and refuse to be comforted, as was the case of Rachels mourning for her children, and

would not be comforted because they were not, *Matth. 2. 18.* they were all dead, and therefore caused a *bitter mourning*; it was the wounding and rending of her soule. And may not this be the case of many a fruitfull mother, many children, and yet all of them dead in Gods sight, not a soule living in the sight of God? And is it not a farre more bitter death to be dead in sinne, then to be dead in the body, when it is a living soule in Gods sight? then, *blessed are the dead that dye in the Lord, for even so saith the Spirit*, that never spake words of falshood, *Revel. 14. 13.* I say therefore, if that our children live to God, and have the life of grace in their hearts, there is no danger of their death; then thy children shall come againe to thy hearing, *at the resurrection of the just*, and thou shalt imbrace them with comfort, and fill thy soule with unspeakable joy, and fulnesse of glory; if they dye in the favour and grace of God, they shall rise to glory, but if they be spiritually dead, no goodnesse in the world in them, no spirituall life at all, no life of righteousness or holinesse, which are the *first fruits of the Spirit*, and of glory in this world; then weep for these children, and those friends, that husband, or wife, or brother, or sister; weep for every soule that is in an estate of sinne and death, they are as so many dead Corps; you may sometimes see a whole house-full of dead creatures, not one of them living to God, not one of thy acquaintance, not one of all thy brothers and sisters; weep and mourne bitterly for them that are thus wounded with sinne, and bleed deadly, and gaspe for their last breath, and it may be shall never finde grace from God in this world, their present condition is fearefull; and mourne thou for them in a godly manner, that thou mayest be the more earnest with God in that behalfe; and never leave, till thou hast got some grace from Christ for them, and in so doing you shall finde, that he that gave you children will give them life, and he that gave you brethren, and sisters, and friends, and acquaintance, he will put some life into them, and it shall doe you good at the heart, as in *vers. 16.* of this chapter; *Let him aske, and he shall give him life.* The promise is marvellous sweet and strong, you



you may handle the matter so, that as you have instrumentally given them *naturall life*, you may procure them *spirituall life*, they came out of your loynes dead in sinne, and they will grow in sinne more and more, more unsavoury, and more unprofitable, and worldly, and proud, and wanton, this is their naturall condition; well, if they be so borne, then weep over them, and mourne bitterly for them. You would mourne for a childe if still-borne, much more if you see it dying, and giving up the ghost, and lying in extreame and bitter paine, how much more for that soule that hath no grace, nothing at all in them, in regard of which you can say, this is a pledge to me of Jesus Christ in them; you know what a bitter mourning fell out in *Exod. 12. 30.* *A great cry was heard in Egypt*, and they all rose up at midnight; What was the matter? Why this was it, *There was not an house wherein there was not one dead*, and upon this occasion they rose up at midnight, and filled their streets with bitter cries, and what then thinke you would they have done, if in every family there had been but one alive? all dead but himselfe, neither one nor other, sometimes old, and sometimes young, all gone save only one, to mourne for all the rest; and this is sometimes the case of many a soule, he may rise every morning, and see not a soule in his family of which he can say, *this is not a dead corps*; if there were but one dead soule it might cause thee to mourne, and that greatly, just occasion to mourne bitterly, if there be but one in thy house that comes not on to the wayes of grace and salvation; this is it that God calls us to, sadly to consider of it, bitterly to bemoane it, and to pray heartily for such poore soules to God, that he would be pleased to shew mercy to them all, that you might have some living companions, some that might be wrapt up in life and peace, and bring them within the covenant of grace, and life, and salvation; if you have but the bowels of friends, if but the bowels of Christian men, take to heart your owne, and others miserable condition, if they be dead, and without Christ.

*Vse 3.* To teach us all, that if so be that we, or any of  
ours

Procure ours be yet without Christ, let it exhort us not to give rest  
 Christ f. to our eyes, nor slumber to our eye-lids, till we have pro-  
 our selves, cured Christ for our selves, and ours, that we may procure  
 and others. life for our selves, and others. What is it for a man to have  
 a good wife, or a good husband, or beautifull children? What if he  
 had all the world, and have not Christ, he hath no life; had  
 we all the friends we have, and as much comfort as we  
 could wish, and want Christ, it were poore empty comfort,  
 and therefore labour above all things to get Christ.

For motives hereunto:

Motives to  
 get Christ.

First, it is taken from the sweetnesse of life, *Skin for skin,*  
*and all that a man hath will be give for his life,* Job 2. 4. and what  
 is a life without grace? What is the naturall life without  
 a spirituall? This naturall life is worth the giving and  
 parting with for a spirituall; *What shall a man give in recom-*  
*pence for his soule?* Matth. 16. 26. You know what Christ  
 said of Judas, and the same reason holds true in every man  
 that wants life in Christ, *Matth. 26. 24. It had been good for*  
*that man be had never been borne;* so may we say of all our  
 soules, it had been good for us we had never been borne, if  
 we dye without grace, we shall then have our portion with  
 hypocrites, and unbelievers, and therefore let spirituall  
 life be more sweet to you then naturall.

2. Secondly, consider if you have Christ, *you have life,* and  
 that *in abundance,* and you have all the blessings of God, of  
 all lives it is the most comfortable, 2 Cor. 1. 20. If you have  
 Christ, you have all the promises, *For in him they are, yea, and*  
*in him Amen;* and they shall all be ratified and confirmed,  
 and establisht to you, and all the blessings of God are thine,  
 Esa. 1. 3. *He hath blest you with all spirituall blessings in Christ*  
*Jesus;* all blessings both spirituall and temporall too, all  
 the blessings of this and another life, 1 Tim. 4. 8. 1 Cor. 3. last.  
*All is yours;* all the ordinances of God is yours, and all the  
 world is yours; not a creature in the world but is at your  
 service; yea your enemies is for your good and service.  
*Esa* was *Jacobs* Servant even then when he calls him  
 Lord; and therefore make account of this, if you have  
 Christ,

Christ, make account of this, you have all things; and therefore read the Promises, and gather them up, and lay them up as a treasure, *all things are yours*; all the blessings you read or heare of, they are all some way or other for your benefit, and I want but faith to see and discern it, and an heart to acknowledge it, if I doe feele it; and therefore if you want righteousnesse, or peace, or goods, or friends, or any blessing in this world, or for another, if you have Christ you have all that his is; *He that hath given us his owne Son, will not be with him give us all things also* Rom. 8. 32. So that there is a double motive, that every soule might be stirred up to looke after Christ; and this is the season, stay not till to morrow, and though the morrow be a Sabbath, a blessed day, yet you know not *what this day may bring forth*; some of us may fall sick, or dye this night, or not fit to profit by to morrowes meanes, as it is this day, and therefore while the day of grace lasts, take hold of Christ.

Object. *But what shall I doe to get him? how may I come to have him? you said, we cannot reach Christ by nature, and though we could we will not; Are not exhortations then in vaine?*

Ans. No, they are not in vaine, for though in nature we are neither willing, nor able to looke after Christ, but looke at him as a vaine refuse commodity; we would have lands, and goods, but no Christ, and therefore what must we doe?

1 Though we be of that naturall sinfull distemper, that we would have all things but Christ, and let him goe, yet while we are thus speaking to you, God many times conveys such a spirit of grace into us, as gives us power to receive Christ; what power had the Cripple to stand, much lesse to walke, *Act. 3. 6, 7.* he had no power to walke; and it had been a vaine speech to him if there had not been a power in it to convey strength into him by his breath, and the Lord Jesus working in it, which did convey such strength into him, as that presently he did walke. And truly so is it with the Servants of God, those that shal be saved, we speake not in vaine to them, the word that we speake

conveyes spirit and life into them, then they begin to receive life in him, and are glad, that they may finde Christ, and for other men, it leaves them without excuse, if they do not use the meanes, God appoints them to use.

Means of  
having  
Christ.

And the meanes God prescribes to us are these.

First, as ever thou wouldst have Christ, labour wisely to ponder upon and consider, how dead thou art without Christ, for thou shalt never find life by Christ, unlesse thou find thy selfe lost without him, *Luke 10. 10. Christ came to seek and to save that which was lost.* If thou seest thy selfe lost, Christ will seek thee up; be fully satisfied of this in thy judgement and mind, that unlesse thou hast Christ, thou hast no life, and therefore mourn and pray, *The whole need not the Physitian but them that are sicke, Matth. 9. 12, 13.* See thy selfe a sinner and a perishing creature unlesse Christ seeke thee up.

Note this.

Secondly, Take this meanes, as ever you desire to have life in Christ, if thou knowest any sin by thy selfe, thou art much to blame in thy selfe, if thou dost not by any meanes wash thy hands of it, cleanse thy selfe from it. There are many sins which a man lives in, which he might avoid by very common gifts, which would he renounce, God would not be wanting to lead him on to further grace, *John 3. 18, 19. This is condemnation that light is come into the world, and men love darkenesse rather then light. 2 Cor. 6. 17, 18. touch no unclean thing, meddle not with vain company: and have nothing to doe with the unfruitfull workers of darkenesse, and then I will be a father to you, and you shall be my Sons and Daughters; if wee would but abhor, that which we know to be nought, God promiseth to receive us. And it is the same that you read, Esay 1. 16, 17, 18. to shew you that if men do begin to learn to be better, if they cease to doe evill, and learn to do well, if they acknowledge their sins, in the sight of God, God will so sprinkle the blood of Christ upon them, as that their great sins shal be forgiven them; and upon the same termes men might feed upon the paschal Lamb, *Exo. 12. 15. they must put all leaven out of their houses, purge out therefore the old leaven, and ye shall become a new lump, 1 Cor. 5. 7, 8. purge out the old,*  
and*

and ye shall be new creatures in Christ, purge out the *leaven of maliciousnesse and wickednesse*, and whatever is sinfull before God, away with it, touch no uncleane thing; and *Esa. 55. 7. Let the wicked forsake his wickednesse, and the unrighteous his thoughts, and then, I am a God ready to pardon, I will forgive all your iniquities.*

Thirdly, *Seeke the Lord while he may be found, call upon him while he is nigh, Esa. 55. 7, 8. Seeke him and your soules shall live; God is abundantly ready to pardon, &c.* How shall I seeke him? no man hath a desire to seeke, but that which he hath a desire to finde; and therefore *hunger, and thirst* after him, as it is in the first verse of that Chapter; desire nothing so much as *thay part in Christ*, and besides, endeavour to finde him in the meanes, *vers. 3. Heare, and your soules shall live; hearken diligently to the Word of God.* It is a notable promise that in *Prov. 8. 34. Blessed is the man that beareth me, watching daily at the posts of my gates, for he that findeth me, findeth life.* Consider, there is no man that heares Christ but hee findes him; and if he finde him, he shall have life by him. And therefore how much cause have men to straighten themselves a little in their worldly businesse, to heare daily? *for who so findeth me findeth life*, and he that heares me findes me: Heare therefore diligently, *and your soules shall live*: Shake off all drowinesse of flesh and spirit, and be desirous to receive Christ in his Word that is spoken to you, and so seeke him in calling upon him, *ver. 7, 8. Call upon him while he is nigh; And when shall he be nigh? Every day, if you stay longer then the present day, you have no further opportunity offered you; call upon God now, and wrastle with him in your prayers, that that which you have heard may be life, and the length of your dayes.*

*Vse 4.* To teach every soule that hath already found Christ, and yet complains thou hast a dead heart, and a dull minde; an heavie spirit, heavie affections, nothing lively cannot expell thy corruptions, cannot beget others to God, and art not active in spirituall workes; then if thou finde a want or decay of life, then seeke for Christ againe, labour for more Christ, and thou shalt have more life; rest not in having a  
good

good measure of grace, for thou wilt finde a world of deadnesse and weaknesse, in beginnings of grace; but as thou wouldest have any further measures of life, so looke for further measures of Christ, for Christ dispenseth himselfe to us in measure by little and little, and use the same meanes to increase him, as thou didst to get him at the first; see thy selfe lost without him, and thirst after him, and heare diligently, and call earnestly upon him for more strength, use Christ and have Christ, use grace and have grace; grow up in the use of him, and thou shalt grow up in the possession of him; and therefore as you have received Christ so walke in him, Col. 2. 7, 8. As if that were the way to get more rooting in Christ; labour to live by faith, and walke to the glory of Christ, and by the rules of Christ, and by that meanes you will be more built up, rooted, and established in him.

*Use 3.* Of comfort to every soule that hath any part in Christ, thou hast life in him, and that in abundance, and favour with God, having him thou hast life, Prov. 8. 34, 35. They that hate me love death; if you seek not Christ, you seeke death, and mischief, and destruction to your owne soules and yours, *vers. last*; and therefore as you desire to finde Christ seeke him, and having found him, rejoyce in him, that God hath given you to finde him, and then walke as those that desire for ever to have him, as not to change your portion by any meanes. If you have Christ you have enough, and if you sit loose to Christ for the enjoyment of earthly blessings, what will they advantage you; but chiefly labour to get Christ, and then, *He that hath the Son hath life, and he that hath not the Son, hath not life.*

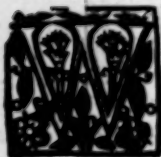




## SERMON XII.

I JOHN 5. 13.

*These things have I written unto you that beleeve on the name of the Son of God, that ye may know that ye have eternall life, and that ye may beleeve on the name of the Son of God.*



**W**E are now come to enter upon the beginning of the conclusion of this whole Epistle, wherein the Apostle rehearseth the intention and scope of the whole fore-past Epistle; the persons and subjects to whom he writes, and the end and scope of his writing: *These things have I written unto you; To whom? To you that beleeve on the name of the Sonne of God. And he intends a double end:*

*First, That you may know that you have eternall life.*

*Secondly, That you may beleeve on the Name of the Sonne of God.*

Now to encourage to this latter end that *John* aimes at; beleeving on the name of the Sonne of God, he propounds three motives, in the 15, 16, 17. verses; amongst which the last of them is a promise of prevailing with God for pardon; and a prevention of falling into the great sinne, and so propoundeth certaine incouragements to the end of the Chapter.

Now at this time, we shall treat of the first part of this conclusion, which is an expression that *John* here makes, or a description of the persons here spoken to; to them *that beleeve on the name of the Son of God*; from the persons to whom

John dedicates this Epistle, to them that beleeve on the name of the Son of God; observe,

Doct. *{ This Epistle of John was written, or directed to believers on the name of Iesus Christ.*

This is evident in the text, which may be gathered from the beginning of the Epistle; in Chapter 1. 4. he writes to such, who by reading this Epistle might attaine to fulnesse of joy, and those are only beleevers, who are capable of that mercy and blessing; you may gather the same from the three sorts of Christians, to whom he writes in particular, vers. 12. in chap. 2. *I write unto you little children, because your sins are forgiven you;* and these little children are divided into three sorts, vers. 13. *Fathers, young men, and babes,* so that looke at all that John writes to, they are such as make a faithfull acknowledgement of God the Father, as chap. 4. vers. 4. And looke at his second Epistle, and that is to the *Eldess Lady*; and looke at his third Epistle, and that is first to the beloved *Gaius*; and he shewes you what a notable Christian he was, he wishes no further prosperity to his body and outward estate, then his soule had attained unto, his soule was in great prosperity, only his body and estate was weak; for he was the *Host of the whole Church of God*, so that looke at all Johns writings, and they are all written to them that beleeve on the name of the Son of God. And in very deed looke at all the Epistles of all the rest of the Apostles, and they are all written to *Believers*; if you summe them all up from first to last, looke at the Prothesis of every Epistle; in the first, second, and third verses of every Epistle, and they are written sometimes to *Saints* by calling, sometimes to faithfull brethren, sometimes to the Churches of Christ, *naturall Syns, partakers of the common salvation*; in a word, only to those that were faithfull believers in Christ Iesus. And when our blessed Saviour himselfe writes, he writes to the *seven Churches of Asia*, all of them such as sometime had been eminent, and glorious, and gracions, and amongst the weakest he had a few names, *even in Sardin, that had not defiled their garments*, chap. 4. 3. Now when a man shall consider, that all the Apostles doe dedicate all their writings to beleevers and Saints,

it

it gives us just occasion of inquiry, *Wherefore hee writes to Quest. these, and to these only?*

Now for Answer to which, To these he writes in regard of the speciall benefit and helpe that these writings might yeeld to beleevers, both to those that then lived, and to all other beleevers that should succeed them to the end of the world.

Ans.  
What help  
Johns E-  
pistles yeilds  
to belee-  
vers.

And those benefits are many and divers.

As first, Teaching, that is one benefit the Churches receive by these Epistles, 2 Thes. 2. 15. *brethren stand fast; and hold the traditions which ye have been taught, whether by Word, or by our Epistle.* This was one end of the Apostles writing their Epistles, so the intent they might teach the Church of God sundry things which else they had not known.

Teaching

2 Another benefit the Churches received from these Epistles, was Admonition, and putting them in remembrance of the things they had heard, things which they did know before, and which happily they had forgotten, 2 Pet. 1. 12, 13. *I thought it necessary to put you in remembrance.*

Admonition.

3 And in verse 13. there is a third benefit of them, To stir them up to do such things, which though they wel knew should be done, yet they were dul, and slow of heart, and stood in need to be stirred up to them.

Praaise.

4 Another end of their writings was this, That sometimes they might Humble and bring low the spirits of those that wer puffed up, & had not repented of the sin which they had committed, 2 Cor. 7. 8. *I was sorry at the first that I made you sorry, but now I am not sorry, for it was a godly sorrow; so that it seemes the writings of the Apostles did much prevaile with the faithfull people of God, and wrought in them such godly sorrow, that it was a comfort to the Apostle, that he had sometimes grieved them.*

Humiliation.

5 Another end was, that so by this meanes they might be strengthened in the faith, according to what you read in the words of the Text, to them that did beleeve, he wrote that they might beleeve, meaning that they might be confirmed and established in beleeving.

Confirmation in the faith.

6 Also, so the intent that they might fill the hearts of Gods

Consolation,

people with joy in believing, *1 Ioh. 4.* according to what you read was effected, *Act. 15. 31.* So that see how much help the Church of God hath had by these writings, so that they have found much comfort in them. And these writings have been the foundation of the faith of Gods people, from that time to the worlds end, they have ever yeelded matter to the Ministers of the Gospel, to preach and expound to the people, that by preaching they might bring on men to salvation, so that the holy ghost would not have Ministers nor any other to be *wise above what is written, 2 Tim. 4. 16, 17.* That when these are put into the hand of a faithful Scribe, *taught unto the Kingdome of God,* he may be able to use this two-edged sword of the spirit, to all those ends by which we come to be made perfect *unto salvation,* and this is the scope of the spirit of God in Scripture.

*Reason, 1.* Why they are written to such as beleeve, As they serve for those benefits, so also for those ends. It is taken from the little use which unbelievers will make of these writings till they come on to beleeving, so little, that were it not for some beleevers among them, whom God had respect unto, none of all the Apostles would have vouchsafed to have written any one Epistle to any unbeliever of any Town or Assembly, none of them all writes to any, but to such as *beleeve on the name of the son of God:* had there been any benefit likely to be expected from unbelieving Nations, some or other would have written to them: but from first to last, look over them all, and observe them, whether they be written to particular persons, or to particular Congregations, or to Churches or Nations, they are all written to such as *beleeve on the name of the Lord Jesus:* For it is with the Apostles writings, as the Apostle sometimes speakes of prophesie or miracles, *miracles are for them that beleeve not, but prophesie for them that beleeve,* he doth not deny but prophesie is for them that beleeve nor, but he speaks by way of opposition to miracles; miracles are rather for them that beleeve not; and he would have beleevers know, it is rather for them to attend unto prophesie, then unto miracles, so that this is the poynt: Observe it, as a just ground of the  
Apostles

Apostles dealing in these writings, Because of the little use that unbelievers will make of them.

Take you men that beleeve not, and let them read the Word of God over again and againe, and yet they receive little instruction from what they read, little admonition, little stirred up to any goodnesse : And you shal not at all find any blessing, no saving gift of God, can be wrought in the heart without faith, and because *faith comes* not by reading, but by *bearing*, therefore the Apostle writes not to them that beleeve not, but to such as are beleevers. If ever God had intended that the reading of these writings had been effectual to the begetting of faith, surely he would have followed them with mighty works, as he blessed the preaching of the Gospel, in the primitive times, with miraculous workes ; but you shal not read in any Scripture, that ever God so farre blessed the Word read to any man, or that he ever wrought a miracle to confirme the Word read, where the word hath been taught : God magnified it much in the first publishers of it, til the whole world was converted. And had God been pleased at any time to thinke that these writings should be effectual to convert men to grace, surely, it had been a notable meanes for the Apostles to have sent sundry Epistles to many Churches, to whom they should never personally come : But this was their care, to goe all over the world, to preach here and there, all the world over, round about the world, as much as in them lay, which they needed not to have don, in case the sending of an Epistle would have served the turne. Notable is that speech, and famous in this kind, Rom. 10. 14, to 17. *Faith comes by bearing, &c.* So that in very truth, because the Apostles did not see, of what use their writings might bee to any unbelievers, because *all the work that reading could reach unto, could not reach to beget and worke saving faith, which is the principall scope of preaching* ; therefore they did never addresse themselves to write any of their Epistles, to any unbeliever, but onely to such as beleeve on the name of the Lord Jesus.

Object. You say, But sometimes God hath been pleased to blasse in old time the reading of the Word to the conversion of soules ; and there-

therefore why may we not expect the like blessing upon the reading of the Gospel in these dayes, as well as the Law in former times? in Deut. 31. 11, 12, 13. (A place much stood upon in this case) it was commanded there that the people should come up to Jerusalem, and there the Law should be read before them, vers. 11. that they may heare, and learne, and feare, verse 12. and their children that knew not the Lord, may learne to feare the Lord their God: Where you see, God blessed the reading of the Law, not only for the benefit of them that knew it before, but their children also, that knew not any thing, may learn to feare the Lord: And if God did so blesse the reading of the Law in former times, as a notable instrument to bring on them to beleve that never knew any thing of Gods word before? Surely one would expect that the Gospel, which of the two, is rather the ministration of the spirit then of the letter, or then the Law, that it should be as mighty this way for the begetting of Gods fear in men, as ever the Law was.

Ans<sup>r</sup>. You shal not read, that this was the benefit or blessing that God did accompany the Law withal, in ordinary reading of the same; But this was a solemn reading, once in seven yeares, and no oftener, or once in fifty yeares. It was a reading at the feast of Tabernacles, in the yeare of solemnity, as verse 10, 11, to 13. In a time of solemn release, that was once every seven yeares; And what was the reason that then it should have such a more then ordinary blessing? Why, this year of Release, was the acceptable year of the Lord, which typed out to them, the year of release by the Lord Jesus Christ: For he was crucified in one of these seventh yeares. In the year of Jubilee; And to make it a type and shadow of what benefit we should have by reading the Word, when we should be released from our sinnes by faith in his blood.

Note this.

In that solemn reading, God gave a more then ordinary blessing to little children those poore ignorant things that usually come to the Congregation, and heare much, but learn little, yet even they in the year of Release, when the time comes that God would shadow out to them their release by Christ; even then little children, that know not any thing, shal get some knowledge, and fear of God, by hearing of



of those words then read, so that it was such a reading as was upon such a solemn year of release as typed out Christs Redemption; to shew you, that men that are come to a yeare of release from all their sins by Christ, they shall heare and know, and though they know nothing before, now they shall never read but with some profit, and some growth in Gods feare.

And another answer may be this; That when he there speakes of reading, he speakes not of bare reading, reading is some times put for all that expounding and applying, that did ordinarily accompany their reading at such a time, for it was at the same feast that *Nebemias* speakes, chap. 8. last. It is said, chap 8. 4. to 8. there was a Pulpit of Wood; and in vers. 8. it is said, *They did read distinctly in the Law, and caused the people to understand the meaning of it*; so that it was not a meere outward and bare reading of the letter, but an opening of the sence, and such a kinde of applying it to the hearts of the people, that the people went away much rejoycing, because they understood the Law that was read unto them, and many of them could not but joy and rejoyce in it, as you see from vers. 8. to the end of the 12th, and when they had so done the people went away rejoycing, and he said to them, *Goe your way home, eate the fat, and drinke the sweet*, &c. vers. 10. So that this you shall finde to be true, that God hath either never so farre forth blessed the reading of the Word, as to bring on unbelievers to Christ, either never, or if he have, it is at some solemn extraordinary feast, once in seven, or once in fifty yeares, which was their great jubilee, to make knowne to his Church what in after times it should be, when they knew Christ.

*Use.* It may serve first, to let us see a reason why so many Writings of godly men to so good purpose, and by such holy men, and so effectually by many, have so little prevailed against the Papists, and Hereticks in any kinde, a man would wonder to read so many Writings of so many holy men, and to see so few of the Church of God brought on to God by this meane. Why what's the reason? surely it is no wonder, the Apostles themselves, though they should

never:

never prosper in writing to men that beleevd not, but to such as beleevd, that they might have joy in beleeving, they knew reading would not prevaile; It is true, it may be some meanes of conviction, and leaving men without excuse; and their Writings have not been in vaine, to establish them in the truth that beleevd it before, and for satisfying the judgements of them that are studious in the truth, to seeke out the truth of Gods will; but for men that are unbelievers, and settled in the dreggs thereof, never any Writer in England, France, or Germany did any good, some have come over that have pretended, that this and that mans learned Writings hath been of much help to them, but those who have professed such conviction, have been but meer counterfeits, and deluders of the State, and did it only to provide for their honour and credit here in this Country; and as little hath been done by the Writings of godly men, against the adversaries in this kinde; So in very deed, if you shall looke at all the good that hath been done by reading in poore Congregations, that have had no meanes of preaching, the people are as ignorant as those that never heard of the name of Christ, as empty of faith, and of the knowledge of Christ, and of every grace of his, as those that never heard of them.

The bane  
of congregations  
that have  
no meanes  
of preaching.

*Object.* But you say, This is marvellous uncharitable, to say, that they who have but reading fall short of faith in Christ, and of the fruits of faith that accompany salvation?

*Ans.* Whether is it more uncharitableness to let such as live under such meanes know their danger, that they might come to salvation, then to flatter them with a false opinion of their owne safety, to speake peace to them, and yet they to live without God in the world; Gods people are in an unsafe condition without God, while they are without a teaching Priest, 2 Chron. 15. 3. A long time they had been without God, why had they not the Word of God read in their Synagogues? Doe you thinke Ieroboams Priests did not read the Law? Was there no mention of the Law of God among them? Had they not so much forme of godlinesse, as to read the writings of the Law? Yes sure, their Civill Law, in which their civill Government stood, and by which they executed

executed Justice, was the Law of *Moses*, and did they not then understand the letter of the Law? doubtlesse these bookes being their Law, they were knowne among the body of the people; and what did the Priests, if they did not read the bookes of the Law, were they only to offer sacrifice to the Calves? I doubt not the people did not doe it, neither was it usuall to offer any of their Oblations in their Synagogues, but at *Dan* and *Bethel* only, and therefore they were not wanting to heare the Prophets read, and yet notwithstanding all that reading, it is said *Israel*, *bath a long time been without God*, they had a Priest to read, but not a Priest to teach, and so were without God, and without the Law; that is, the sentence God gives of the people at that time, and thinke not that God was uncharitable in so speaking of them, for God expresseth his love in shewing the people their dangerous estate, *Iob. 15. 14, 15.*

*Quest.* But is it not said, *Act. 15. 21. Moses of old time hath in every City them that preach him, being read in the Synagogues every Sabbath day*; and is not then the reading of him preaching?

*Ans.* It implyes, that when he is read, he is preached; for every Sabbath day when they read the Law, they gave the sence and meaning of it; that shewes what diligence the Priests did use, when they did read they gave the sence, and wisely applyed it to the edification of the people; and not that reading was all the preaching they had, or that this was any preaching, that they only read the Word of God; for if they had but *Moses* read, and not preached, they were then without the Law, and without God in the world. And you know what God himselfe threatens, *Amos, 8. 11, 12, 13. That he would send a famine of hearing the Word*, never was there a famine of reading the Word, since there was any face of a Church at all; but a famine of hearing the Word of the Lord, that men should goe farre from sea to sea, and from place to place to beare it, but should not beare it: And by that meanes, the young men, and the faire virgines should perish for thirst, and none to satisfie them with the Word; and those who were able to stirre, would goe farre and neare to heare the

Note the  
Miserable  
case of  
Congrega-  
tions that  
have but  
bare read-  
ing.

Word, and yet should not finde it, and so shall perish for want of that knowledge of it, which doth accompany sal-  
vation; so then, marvaile not that the Holy Ghost saith  
these things, *I write unto you that beleeve*; to Beleevers only  
was this written. Wonder not then if so little good be  
done among the Papists, or in any other Churches where  
there is only bare reading; make account of it, as the Lord  
saith, *My people are then destroyed for want of knowledge*. Was  
there ever any soul so desperately ignorant think you, as to  
take the place of a Minister, and not have skil to read, no, but  
these had no knowledge to teach the people the meaning  
of the Law of God; *whose lips should preserve knowledge, and  
at whose mouth the people should seek the Law*, Mal. 2. 7, 8.

*Use 3.* To teach all that beleeve on the name of the Lord  
Jesus Christ, diligently to be conversant in the Writings  
of *John*, and of the Apostles; Shall the Holy Ghost have a  
Pen to write unto us, and shall not we have a hand to re-  
ceive these Writings, and by faith to behold and beleeve  
them? Shall he take care to write us Letters from Heaven,  
from the Lord Jesus Christ, indited by the blessed Spirit,  
and written by the hands of faithfull Scribes, who were  
carried to all truth? and shall they write them to us, to  
continue to the end of the world, and shall not we attend  
to them? *These be written to every soule that beleeves in Christ*;  
for if written to them that beleeve in Christ, then every be-  
leever may say. These writings are written to me, to thee  
and to me; and therefore let us carefully read, and attend  
to them. And therefore doe not neglect a Letter written by  
such precious Scribes, and from the hand of a gracious God,  
that directed them to us; but if written to us, and for our  
instruction and learning, let us heare, and read, and obey,  
and looke at them as the chiefest blessings, and ornaments of  
God vouchsafed to us. Among all the meanes of grace, put  
up these writings as the Oracles of God, for our instruction,  
*Rom. 15. 4. Whatsoever was written aforetime was written for our instru-*  
*tion and edification*, as well as for them that lived in ancient  
times; how much are the Church of Rome to blame, that  
lock up these Epistles from the common people in strange  
Lan-

Languages? and if they understand not Latine they must not read, unlesse with license, or in a strange Tongue; hea-  
vie will the curse of God fall upon them, they may as well  
read a Fable to them as the Scripture; yea many times the  
Priests themselves understood not the Latine that they read,  
it was given to them as a clasped booke, they were not able  
to expound it, but say, that ignorance in the people is the  
Mother of Devotion, and therefore both fall into the ditch  
together.

*Use 4.* Serves to be some direction to every carnall man;  
you say, if these Scriptures be written but to beleivers, will  
you not allow ignorant carnall men to read this part of  
the Word of God?

Quest.

*Ans.* Even they have thus much benefit by the Word, first,  
whatever is expounded to them from this Word, may be  
effectuall to bring them on to salvation; but faith comes by  
hearing.

Carnall  
men have  
benefit by  
the Word.

Secondly, These Scriptures when they are read, they are  
a profitable and helpfull meanes to get knowledge, though  
that knowledge I beleieve reach not to salvation.

Thirdly, it is a meanes to put people in remembrance of  
what they know, though it be not to salvation.

And lastly, it kindles in them some desires to know these  
things, that they might understand them; though that be  
rare, I dare not reckon the *Eunuch* among the ignorant and  
unbeleivers, *Act. 8. 30, 31.* and that were a blessed use, if  
men shall read the Scripture, and complaine for that they  
cannot understand them, and shall be stirred up to desire a  
Guide, to help them to see and understand what they before  
understood not, and so be brought on to some knowledge,  
it were a blessed use of the Scriptures. And besides, they  
are of this use, they are of singular benefit to discover to  
people what sinne is, and open to men what morall and  
common vertues be, and so are a meanes to preserve people  
in a forme of godlinesse: whereby they know that Magi-  
strates are to be obeyed, Ministers reverenced, Parents ho-  
noured, Murder not to be committed, the Sabbath not to  
be prophained, God only to be worshipped; the body of  
these

these things they see are to be done, and these evils eschewed; they are a meane to keep people in good order, and to prepare them to a better understanding of the Ministry of the Gospell, that shall at any time be blessed to them; so that some profit there is hence to them that want faith, but the principall thing the Apostle aymes at is this; *I write unto you that beleeve on the name of the Son of God.* But further, I say to you that are not yet brought on to beleeve, let this be your instruction, diligently to attend to what you heare from these words, for you may say, and truly you may read every day a Chapter or two, and read them over againe, and againe, and spend many houres about them, and in prayer too, and yet no nearer salvation then at the first; I say not, not nearer salvation, for you are stirred up to many duties, but when you see you have read much, and prayed much, and yet get little hold of the saving grace of Christ, how should this provoke all that live without meanes of grace, to give diligent heed to that Ordinance of God, in which faith to salvation is wont to be conveyed; and that is an use that may be of notable efficacy to stirre them up to heare diligently those who are destitute of the knowledge of God, let them be the more diligent to seeke after more meanes in the Ordinances of God.

*Use last.* It is an use to all those that do indeed beleeve on the name of the Lord Jesus, to be not only carefull to read, but to read these Scriptures, in hope of finding those very blessings for which these Scriptures were written, and sent us: Were they written that you might be taught? truly you make an ill use of reading, if you know no more at last then at the first, you may wel say, you are unprofitable if you doe not observe something from your reading, and if they were written to stir us up to be doing good, you make an ill use of reading if it bring not forth some profitable fruits; yea if by reading these Epistles you might beleeve, and be humbled & comforted, and your joy might be full in reading, then truly you should not rest, till by reading you finde some measure of faith strengthened in you, to an holy feare of God, in whose presence you stand, and whose word you take in hand,



hand, and finde your hearts take comfort from what you doe read, since they were wricken for your sakes that beleeve, and for your sakes. onely if you shall be negligent to read them, shall you not take this blessed Ordinance of God in vaine? and therefore read them, and read them diligently, and profitably, for the blessed ends for which God hath written them, that you may finde the blessed fruites of them.

Now we come to speake of the end for which he wrote them, that you might beleeve on the name of the Son of God, and to know eternall life, only now to speake of it so farre as it is pertinent to this place.

Doct. 2. *Such as doe beleeve on the name of the Lord Jesus Christ, by these Epistles of John, may know that they have everlasting life.*

So it is in the text; Why by these Epistles? First, because *John* in this Epistle doth set before you where eternall life is to be had, as the verse before the text, he in sundry places sets forth the Lord Jesus Christ, as the life which we are to receive from the Father; he shewes where it is to be had, and where forgiveness of sinne is to be had, and by whom we have propitiation, chap. 2. 7. 1 Reason

Secondly, These Epistles sets before us, and gives us certaine meanes whereby we may obtaine eternall life, as first, *If we confesse our sins, he is faithfull and just to forgive us our sins*, 1 *Job.* 1. 9. that is one means; and secondly, he calls upon us to looke unto him as our Advocate, and propitiation. 2 Reason.

Thirdly, He doth likewise give you certaine signes, by observing of which you may know, whether you have the Lord Jesus Christ or not. This for one sign; *If we say, we have grace, no sin, we make God a liar*; and vers. last, *If we keep his Commandments, we know that we know him*. If God give us a conscionable care to keep his Commandments, we know that we know him. And some other signes, as Chap. 3. 3. if God give us hearts to purge and cleanse our selves from all such sins as hang about us, and if God give us hearts to love the brethren, &c. these and many more such signes of grace he gives us in this Epistle. 3 Reason.

*Use 1.* If God having thus written, and given us these Epistles, then first, it will be a just refutation of that Popish Doctrine, that thinke it impossible for a man to know that he is in an estate of grace, If *John* did write these Epistles for this end, *that we might know we have eternall life*, then sure we may know it, else *John* failes of his end; and for *John* to be disappointed were lesse matter, but the Holy Ghost himself, for *John* being the Pen-man of the Holy Ghost, the holy end he aymes at not being attainable, is to put a defiance upon the Almighty, and therefore the knowledge that *we have eternall life* may be attained; and whereas they tell us, we may have a conjecturall knowledge, but no certaine knowledge, but to say we have a knowledge, and yet but conjecturall, is as much as to eate up a mans words he had formerly said; for a conjecturall knowledge is no knowledge at all. Knowledge is the judgement or discerning a man bath of a certaine thing. If a man aske you, whether he know if such a man have possession of such a place, and he say first, yes, and afterwards saith, he conjectures so; his knowledge is no knowledge, it is a false intelligence. If you aske a man, if he knowes whether such a man have such a portion of such a value, and he say, he hath, he conjectures so, it is no knowledge; but if he know it, then he speakes of a certainty. And therefore if the holy Ghost say, *We may know it*, then surely we may have more then a conjecturall knowledge, even a certaine knowledge of our happy estates; and were there no more Arguments in the world to discourage a man from Popery, this were sufficient, even this very doctrine of doubting, and conjecturall assurance of a mans eternall estate, which leaves a mans Conscience destitute of any peace. Consider therefore, that the Church of *Rome* is an Harlot, and brings up strange children; when she doth not teach her children to know God to be their Father, it argues she is no lawfull spouse of Christ; but doe but hope such an one is your Father, but count it presumption to say, you know it. That Church that traines not up her Children to know God to be their Father, is a false Church, and a signe that the Church of *Rome* hath mixed her selfe with so many

Know-  
ledge what

Rome an  
Harlot.

many Idols and abominations, that shee cannot teach the children of her Church, to know that they are the sons and children of God, but condemnes them to the death, if they dare presume to say, that God is their Father.

*Vse 2.* May refute that opinion of the Papists, that will not suffer the common people to heare this Scripture; take notice here how injurious they are to the faith of Gods people, and to the knowledge of their chiefest comfort, to debar them of the knowledge and meanes of their salvation; take away these Scriptures, and take away the principall meanes of the knowledge of our salvation.

*Vse 3.* To teach such as are in any doubtfull temptation at any time about their first estate and condition, who are not able to apply with comfort assuredly their grounded knowledge, that Christ, and eternall life is theirs; It may teach them among other Scriptures, to be diligent in inquiring into this Epistle, the Holy Ghost saith, it was the maine scope of his writing unto all those that trust upon the name of Christ, that they might know their blessednesse to lye upon him, and those that did not certainly know they had found him, he writes to them to look after Christ, to long for him, and to desire after him. Dost thou then desire not only to beleeve eternall salvation belongs to thee, but to know it? for *to know is something more then to beleeve*. A man may beleeve a thing, and upon good ground he may looke for salvation there, and waite for it, and desire that he may be more assured of it, but to *know that thou hast eternall life*; and the certainty of it, that God hath sealed it up to thy soule and conscience, of which thou needest doubt no more, this is a far more greater blessing then to beleeve in Christ, though by beleeving we have eternall life; and therefore if thou so beleeve in him as to looke for salvation in him, and not elsewhere, though as yet thou beest doubtfull of thy estate, yet thou mayest learne much by reading these Scriptures, read them againe, and againe, and leave not reading and searching into them, till thou finde even from this Epistle ground of assurance.

*Vse 4.* May serve to teach the Children of God to know  
when

when you have made a good use of reading these Scriptures, you read much and often, and you thinke when you have done you have done God good service. An usuall vanity among Christians if they have prayed in the morning, and read a peece of a Chapter, they thinke they are better blest all the day after for it; and wee are unquiet all that day when we have not had time to read, and pray, but if that be done, we thinke we have quit our selves well; but a man may read, and never consider what he hath gotten by it; a man may pray, and never observe what answer God makes to his prayers all the day long, but God requires that you should get knowledge by reading, and that not of small matters, but of your possession of everlasting life, and therefore you read to purpose, when you thereby come to know that you have eternall life, and your joy is increased, and you are brought on to beleefe and trust in the name of Christ more and more, and unlesse you so read you have taken this blessed Ordinance of God in vaine; and therefore be diligent and conversant in reading these Epistles, and as you would search for treasure, so be diligent and laborious herein, *that you may know you have eternall life.*

---

SERMON

## SERMON XIII.

I JOHN 5. 13.

*That you may beleeve on the Name of the Son of  
God.*



Now we come to speak of the other end of the  
Apostles writing of these Epistles, and that  
is, that you may beleeve on the name of the Son  
of God.

Doct. *It is an holy end of the holy scriptures that  
believers may beleeve.*

John, when he writes the Gospel, he speaks as well to be-  
leevers, as to others, but chiefly to beleevers, John 20. 31.  
*These things are written that you may beleeve.* Say not what  
is this, but to make the worke that is already wrought, for  
though faith and beleeving, bee wrought in the hearts of  
Gods people, yet such as doe beleeve, had need to be hel-  
ped to beleeve more and better, Rom. 1. 17. It is not onely  
the power of God to worke faith in such as beleeve, but to  
lead them on from faith to faith, from one measure of faith  
to another, and the Gospel is revealed from heaven for that  
end, that such as beleeve not might be brought on to be-  
leeve. And such as do beleeve, may be carried an end in be-  
leeving. such as are faithful, had need be yet more faithful;  
you read also, Phil. 1. 25. *I shall abide with you, for your furtherance  
and joy of faith,* such a furtherance as is for the increasing and  
augmentation of your faith, so that there is not only faith  
but increase and growth of faith too: is furthered by the  
Gospel, 1 Thess. 3. 10. *That I might supply the defects of your faith,*  
to supply what is wanting in your faith, there is not any

Note this.

of the servants of God, no not those that receive the word with much joy in the holy ghost, in much affliction and tribulation, no not those that give good pledges and evidences of their grace, as *1 Thess.* 1. 4. 5, 6, 7. yet there is something wanting or lacking in your faith, not any, no not the most exemplary Christians, v. 7. but there is something wanting in their faith, and therefore to this end he desires to come to them, as vers. 10. *he is pressed exceedingly night and day,* stirred up unto that duty, with much vehemency and in earnestnesse of spirit desired exceedingly *to see your faith, and so perfect what is wanting in it.* A marvellous thing, that the best Christians should yet have something wanting in their faith, so that this is not a needlesse work he undertakes, in writing to them that beleve on Christ, that yet they may beleve better.

*Quest. Now what is that which they had need grow unto?*

*Ans.* First, they had need to grow unto the beleife of some further principles of Gods truth, some further Articles of faith, which yet they know not: Some have need to grow in the object of their faith, to beleve more then they yet doe beleve. Some of the Apostles did not beleve the resurrection of Christ, *Thomas* said, he would not beleve, unlesse he might see and feele, *John* 20. 25. hee was wanting in the beleife of one Article of faith, the resurrection of the dead, and *1 Cor.* 15. the whole Church was wanting in this, and in many other Articles of their Christian faith; they doubted not but that their bodies should rise, but they wanted that before. And the *Thessalonians*, they wanted this in their faith, they could not tell what to make of the long delay of the second coming of Christ; they did expect a suddaine coming, and therefore many of them were troubled in their minds, so as that they neglected their callings, and minded not their outward businesse in the world, expecting a suddaine dissolution of all: And therefore the Apostle supplies what was wanting in their faith, by acquainting them further of the counsel of God, That Christ must not come to judgement, till Antichrist have first come, with all decevablenesse, and lying wonders, and  
til



till the Church have made an Apostacy, and the *Galatians*, they were ignorant of the Doctrine of Justification, for supply of which, and satisfying them therein, that whole Epistle is spent; so in all other Churches the Apostles laboured to supply what was wanting in the object of their faith.

Secondly, there is something wanting in their approved-ness of the habit of faith, something wanting in the gift and grace of faith. The Apostle prays for the *Colossians*, *That as they have received Christ they would so walke, and that they might be rooted and established in him.* Many of them were not so rooted and established in Christ as they stood in need to be, not able to exclude and banish those doubts, and feares, and cares of spirit, that sometimes accompany beleivers, even those that beleve already on the name of Christ, yet there is something wanting in the root of their faith; for looke as you see it is with a Plant, that is grafted into a Stock, it doth not forthwith take root, but a little matter will soone unsettle it; so is it in this case, a man may in some measure be implanted into Christ, and yet for a time be marvellously unsettled, and farre off from that rooted-ness which God lookes our faith should grow unto, and so in a building, it at the first framing may be so greene, as that yet it is not settled upon the foundation, but it would have a time to be dried and withered, that it may stand the sinner on the foundation without shrinking, and be more fit for a mans dwelling, so is it sometimes with the faith of a Christian man, he may be knit to Christ, and may have a place in Christ, but his mortar may yet be green, and may be easily shaken with wind and weather of temptation, and not be yet *rooted and established*; there may want such holy confidence, and assured perswasion of fellowship with the Lord Jesus Christ, as we had need to be lifted up unto a further increase of faith, which this Epistle, and such other Doctrines as these be, are wont to work in them.

Thirdly, It may be increased in the comfort of it, in the sense and feeling of it, for it may so fall out, that many a good soule may come to a large measure of a lively faith in

the Lord Jesus Christ, as that they may cleave to him, and seeke him early, and doe and suffer any thing for the name of Christ, and yet sometimes doubt, whether their faith be sound hearted or no; in such a case he doubts whether his faith be true or no, he wants the sence of his faith, for he beleeves not that he hath faith; now this faith of his had need to be increased in the sence and feeling of it, that he may plainly see the faith he hath is no fancy, or presumption, or delusion, as he hath very much suspected; but that he may see the faith he hath is the faith of Gods Elect, he had need be built up in his faith more and more: *Lord I beleeve, help thou my unbeliefe*, Mark 9. 40. He could not tell whether he might call his faith, faith or unbeliefe, he could not tell what to call it, he was willing to beleeve, but it was with so much difficulty, and so much impotency of faith, that he prayes for the removall of his unbeliefe; so that in regard of the doubts that a man hath many times of his own faith, he had need grow up in faith, that he may beleeve that he doth beleeve, and this is that you read, *Pbil. 1. 25. For the joy of your faith*. This was something in which they were to be furthered, it was the joy and comfort of their faith; so to rise up in beleeving, as that they might have comfort in it, for so farre as a man beleeves, and yet is doubtfull of it, he hath little comfort and joy in his faith, and therefore the Apostle would have them *furthered in their joy*, that their faith might be a joyfull faith, such as wherein they might have comfort, and might be joyfull for that they had received faith.

And fourthly, faith had need be increased, in respect of the acts, the proper acts of faith, which are chiefly *perswasion* and *trust* upon the name of Christ, and those heavenly truths, in which the Lord Jesus Christ is revealed, and graciously dispenced unto the hearts of his people, even these also had need to be marvellously enlarged in Christian men, above what at the first they doe arise unto; see them both put together, *Peter* when he walked upon the water he was fully perswaded, and did trust upon Christ for protection in a very doubtfull and dangerous case, he did trust upon him,

*Matth.*

*Matth. 14. 30, 31.* but when the wind began to blow, and the storme to arise, then *Peters* faith began to shrinke, and his body to sinke, and then he cryes out, *O Master, save me, else I perishe.* *O thou of little faith,* saith our Saviour, to shew you, that a mans faith had need be further increased, for you see our Saviour rebukes him for his *little faith*; not only weake in the habit of it, but little in the proper act of it. He begins to shrinke in his perswasion, and in his trust, and that was thought the *littlenesse* of his faith; and so the two Disciples that went to *Emmaus*, they looked sadly to thinke of the death of Christ, and complaine of it to Jesus, and when he asked them, *why they looked so sadly,* they tel him the cause, concerning the death of Christ, and say they, *we trusted this had been he, that should have delivered Israel; O fooles, and slow of heart,* *verf. 21, 22. & 24.* ought not Christ to have suffered these things? to shew you, that there is even in Gods owne servants that are true beleevers, something to be supplied in the acts of their faith, their perswasion and trust is many times very much overwhelmed, so as that many times they call in question the maine principles and foundations of their faith. *We trusted this was he,* but we are doubtfull whether we be not deceived or no, God knowes whether it was he or no; but we have just occasion of doubting, for they thought the Messiah should have lived for ever, and now this is the third day since he was crucified, and we trusted this was he, but now he is dead, and hath laine so long in the grave, and we are therefore doubtfull whether this was he or no, and therefore in this regard faith had need be increased.

Fifthly, Faith had need to grow, even that faith which accompanies salvation, by which we beleve on the name of Christ, not only thus farre as hath been said, but had need to grow in the fruits of it, for many times though faith may have some strength and comfort, and put forth it selfe in some acts, yet notwithstanding it may sometimes fall out, and often doth, that even the faith of Gods people is much intercepted from putting forth it selfe, in those lively fruits of faith which redound to the praise and glory of God, *Gal. 5. 6.* Faith workes by love; now you know what you

have heard of the love of Gods people, that they may depart from their first Love, yea so farre depart from it, as that he may fall short of the performance of his first workes of his faith and love together, *Revel. 2. 4, 5.* Faith at the first was more abundantly fruitfull then now it is, and so their first love was more abundantly fruitfull unto good workes, then now they are able to reach unto, but *Chap. 2. 19.* It is said of the *Thyatirans*, *their workes was more at the last then they were at the first.* It is a signe their faith was as much growing in fruitfulness as the other was decayed, so that something may be supplied to the faith of Gods people, their faith and love, and the fruits thereof had need to be increased; so that this is not a vaine end of *Johns* writing to them that beleeve on his name, that they may beleeve, though they now beleeve, yet they had need to beleeve yet more, though it may seeme to be a Tautologie, yet it is an evident truth.

Now then for further opening of this point, first to shew you, that all which at this time hath been said, may be one reason of the point why *John* writes thus to them, which is taken from the defects that are found in the faith of all Beleevers, which it were meet and necessary should be supplied.

*Reas. 2.* It is taken from the marvellous power that is in this Epistle, and so in other Scriptures, to supply these defects that are thus wanting in our faith, whether in the object of it, or in whatever else; there is a marvellous power in the holy Scriptures to supply it all, and indeed the Scriptures are so carved out, and so dispensed, and when dispensed aright there is a mighty power in them to supply faith, and the defects of it in every Beleever, *The Scriptures are mighty through God*, whether preached or read, or heard, or conferred upon, or meditated upon; for to my remembrance, the Scriptures are sanctified of God to none other use but to one of these five; the Word of God is mighty, and mighty to this end, that beleeving in the Word, whether preached, or heard, or read, or examining what you have heard, or meditating, or conferring upon it, there is a mighty power

power in the holy Scriptures to supply the faith of Gods people.

First, For Preaching, there is a mighty power in the Scriptures preached, for he writes these things that they may be preached, and to be read, and to make use of them in conference, and meditation, and in them all there is a mighty power. But first for preaching, Rom. 1. 16, 17. *The Gospel is the power of God to salvation, for therein is the righteousness of God revealed from faith to faith.* By the Gospel of God preached, the Righteousness of God is revealed from faith to faith, to lead on believers to believe, and not to rest growing in believing, til they reach unto salvation; it is the mighty power of God to salvation, so every one that believes, such an one, while he lives shall be of the thriving hand in faith. And when the Apostle prayed so earnestly, night and day to come againe to the *Thessalonians*: Doth hee not therein imply, though there may be a mighty power in the word read to increase faith where it is already wrought, yet his personal presence would helpe it much more; whether by conference or by preaching, and therefore he prayed much to see them again. An evident argument, though the word read may be of much use to establish us, yet much more the personal presence, and conference and preaching of the Gospel of Christ, else that prayer of his had been something impotent.

And so secondly, for conferring of the Scriptures, you know when the two Disciples were doubtful whether that was the Christ or no, Luke 24. 27. our Saviour doth not only reprove them for that doubtfulnesse, but he begins at *Moses*, and opened to them the things written in the *Propheies*; till in the end their hearts glowed and burned within them, and that was a furtherance of their faith, for then they presently ran to *Jerusalem*, and then they do not say, we trusted this was he, but they say, *the Lord is risen indeed*: In very truth without any further dissention, never distrusted it more, *he is risen indeed*, so that there is a mighty power in the word conferred upon, in private conference, and therefore they doubt no more of it. So that the word opened by way of conference

Mighty power in the Scriptures preached.

Conference.

ence

ence made their hearts to burn within them, they do not call it preaching, but rather a private conference, an applying the Scripture to this point they stood need to be instructed in, and they go away with full resolution, *the Lord is risen indeed.*

And you know the mighty power and use of the conference of *Phillip* with the Eunuch upon that conference, the Eunuch *believed and was baptized*, Acts 8.37. So that take the word preached, and there is a mighty power of God in it to lead a Christian man from faith to faith: And take the Gospell of God and conferre about it, and it is a mighty power to increase faith, that beleevers may beleeve.

Reading  
the word.

Thirdly, And so it is for the word read, another kind of dispensing this word, that is a special end of it, that *by reading you might believe on the name of the Sonne of God*, that is the next use of the Scripture, they which do read, shal by reading finde their hearts confirmed, and established in the faith, *John* 20.30,31. There is a mighty power of God that accompanies the word of God read, to strengthen men in the faith, that such as beleeve already, may beleeve more, and bee established in their perswasion of the truth of God.

Examina-  
tion of  
things  
heard.

Fourthly, If you shal examine the things that you have heard, that is another use of the Scriptures, an examination of what you heare; goe home and consider whether the things that have been taught were true or no: whether agreeable to the holy Scriptures or no; for a Preacher speaks not the expresse words of the Scripture, but comments and explications of the Scriptures, and therefore examine whether that which is delivered be agreeable to the Scriptures which are alledged for to prove the doctrine. We must make use of the Scripture as a rule to measure all the Sermon by we heare, whether it be of just length and breadth of Gods word or no, as the ballance of the Sanctuary, the two testaments be, and when you weigh what is said, then you are confirmed and established in it.

Now this kind of making use of the Scriptures to examine

mine



mine what you hear, it is of special use to helpe forward the faith of such as do beleve, yea, ( and which is more ) it may bring on men to beleve, which it may be never did beleve before, mightily stirred before, but beleved not, til they goe home and searched the Scriptures, seeing that which is spoken to be fully agreeable to the word of God, they have been brought on wonderfully to beleve; famous is that of the *Bereans*, Acts 17. 11, 12. *they heard the word, and what he spake they received it gladly, they thought he spoke well, but they searched daily to see whether those things which were spoken were so or no, therefore see the blessing of God upon it, ver, 12. many of them beleved, they received the word with reverence and did not cavell at it, but heard it patiently, and when they came at home conferred about it; and when upon examination they saw it was according to the Scriptures of the holy Prophets, when they saw, that what Paul preached was suitable to Moses and the Prophets, the blessing of God was great upon them, for the number of them that beleved was not a few, to shew you that a man that hath heard the word, and hath been stirred with what he heard, if he shal go home and consider and weigh well, and see how one thing bears witnesse to another, so as that the word preached, opens the word written; and the word written, confirms the word preached, then though before he was doubtfull, as sometimes a godly mans heart may faile him in applying the word to himselfe, as Jacobs heart failed and he beleved not, yet when he considered it, and saw what tokens of love was sent him, and laid circumstances together, then his spirit revived.* So a man heares much, and some thing pertinent to him, yet his heart may faile him, and may have much adoe to gather any comfort out of it, but when he considers things more privately and searches the Scriptures, upon examination, many a man beleves the word, which before he was doubtful of. Repetition and examination of the word, is marvellously blessed by God to this end, to helpe forward our faith, it is of good use both to beginne, and to increase faith; sometimes to worke it, where it was heretofore wanting, much

Note this.

Repetition of the word blessed.

more to increase it where it was begun before, and therefore as we were begotten by the immortall Word of God; so no Word of God, being dispensed in any Ordinance of God, none of them but are of mighty use for the supplying our defects of faith, and to make us beleeve more.

5. Meditation on the Word.

Fifthly, the Word also meditated upon, when a man hath heard it, and searched it, and beleeved it, read and conferred about it, or say none of these for the present, but whether these have gone before or no, for the present the very meditation of Gods Word, which a man now takes into his minde as he is riding, or working; there is a mighty power in the Word, pondering upon it, and chewing of it, to make a man more rooted in it, more fruitfull, and more comfortable in beleeving. This truth you see in *Psal.* 1. 1, 2, 3. when a man meditates upon the Lawes of God day and night, he growes to more delight in it; one of these helps another, and what will be the fruit of it? *He shall be like a tree planted by the rivers of waters, planted and rooted, and well watered there, and he brings forth his fruit in due season, and whatsoever he doth shall prosper; not as planted in a dry Wildernesse, but by the rivers of water, and that makes him not only well rooted, and growne tall, but it enables him to bring forth fruit in due season, and as for his lease it withers not, neither Summers heat, nor Winters Frosts makes it to fall, but he still holds his greenesse, and his fruitfulness, and he growes in all the graces of God which tend to the praise, and glory of his grace, and this is by reason of his delighting, and meditating in the Word of God, and thus you see the point opened.*

*Use 1.* First then, you may from hence gather a signe of tryall of your owne faith, for if this be the Spirit of a godly Teacher to draw on those that are beleevers to beleeve; it is a good signe, as of a faithfull Minister, so of a faithfull Hearer, when he desires to supply the defects of his owne and others faith; you see *Iohn*, a faithfull Minister to those Christians to whom he writes, he when he had brought them on to beleeve, and found faith wrought in their hearts, it was his care not there to leave them; he doth not say

as some would, well, there is now truth of grace in them, and truth of faith, such faith as accompanies salvation; and now he that begun this worke in them will finish it, and so leave them; and you say, now you need take no further care about them, but now they will doe well enough; no, this is not the spirit of a faithfull Minister of Jesus Christ, and it will be but uncomfortable to such Ministers, as thinke now they may be left to the wide world, they will shift any where, but where we see any seeds of faith begun, we must be desirous to increase it in our selves, and ours; the Apostles themselves pray, *Lord increase our faith*, Luke 17. 5. and so they desire to increase other mens faith, wee had need grow fast this way if we would have a true signe of a lively faith, true and lively faith always desires to grow in it selfe, and it would cause the like faith also to grow in others, and therefore as you see faithfull Ministers are thus desirous to grow themselves, and to cause others to grow, as *Paul* prays exceedingly night and day, to come to those whom he had taken pains withall, *that he might make a supply of what was wanting in their faith*, and as faithfull Ministers must cloathe themselves with this earnest desire, to be calling yet more and more upon beleevers, that such as doe beleeve may beleeve yet more, and grow from faith to faith. Truly so godly Christians, looke as Ministers are desirous to grow in their owne faith, and to helpe on others, so in Christians, it is a true signe of faith, not to content our selves in truth of faith, but to desire earnestly after growth in faith, had not they cause to pray that *Paul* might come among them againe and helpe them? And therefore, doubtlesse this is that which every true beleever hath respect unto, every faithfull Christian prays for himselfe, *Lord increase my faith*, Lord helpe my unbeliefe, this is the prayer of every soule that comes to Christ, that though we have some measure of faith already, yet mixed with so much unfruitfulnesse, and unsetlednesse, and so many defects, that every Christian hath cause to pray, *Lord helpe my unbeliefe*; sometimes a man is hindred with offences, and they are to be avoyded, in which a man will not be able to put forth

Property  
of a faith-  
full Mi-  
nister.

Note this.

love unlesse hee have a strong faith, and that was the reason why the Apostles prayed so earnestly *Lord increase our faith*, Luk. 17. 5. for it was upon this occasion our Saviour had been exhorting them, how to carry themselves in respect of offences, *if thy brother trespass against thee rebuke him, and if he repent forgive him, &c.* Now they apprehended, it was a great work, they saw it was a great worke to *rebuke him*, he had need have much faith before he can do that, but suppose upon that a man doe humble himselfe, and *repent*, then for a man to *forgive him*, it requires a great faith to forgive a wrong, or an injury offered to us; but what if he come and offend me againe, and againe, seventy times seven times? why if he doe, and say it repents me, *thou shalt forgive him*: Now when they heare this, that a man must bee so free-hearted in forgiving wrongs and injuries done to themselves, they had need have a strong love, and strong love stands in need of a strong faith, to shew you, that a man that shal have occasion to trade with his faith, and to live and walke by his faith, he shall have much need of the growth and increase of it, *if it be but for the dealing of offences*, many occasions and temptations may meet with us in the world, temptations from Satan, as well as from the world, 1 John 2. 14. And if a man have strong enemies, he will stand in need of a strong faith, to cut asunder all the *fiery darts of the Devill*, Ephes. 6. 16. *Above all take the shield of faith*. There is no man willing to go to the field with weak armour, he would if he could have armour of prooffe, such as might repulse a weapon or a dart cast against him, so a Christian he hath to fight against many enemies; And a *shield* covers his whole body, and so differs from a buckler, that covers but one part, but a shield covers the whole man stands upon the ground, and covers him all over, and now faith being such a sheild, it is of mighty force, and is able to repulse all the *fiery darts of the Devill*, and all the rest of the enemies of their salvation, so that the servants of God, that know what use they have of their faith, they know they have need of the growth and increase of it.

And so againe, in regard of their daily employments,

the

the just man lives by his faith, Rom. 1. 17. Gal. 2. 20. A man doth nothing Christianly and spiritually, but by his faith, now when faith must be the instrument to helpe us to work all our workes spiritually, we had need to grow to some life and fruitfulness in faith, and if our faith be not fruitfull, we shall make but hard work of our daily imployments, how shall we depend upon God, and do all in the name of Christ, and doe all in obedience to a commandement, and live by a promise, for Gods presence and blessing in it? how shall a man do this if he have not faith, yea if he have not some dexterity of faith? A weake faith will then slug it, when a man stands in most need to use it: and therefore that a man may be ready to shew his faith upon every occasion, in prayer in conference, in every thing both concerning this life and another. A man had need of a great deal of faith, and therefore this is an evident signe that a mans faith is well wrought, a sound, and a lively faith, if it be a growing faith: But if you heare men saying, they thanke God they have a strong faith, and they alwayes beleaved on Christ; and sie upon them that doe not, let me say, this is a presumption of faith, but is no faith, yea, it is the badge of the want of faith, when therefore you see the Apostle writes to them that beleieve, that they may beleieve more certainly, and more strongly, that is a true faith, and it will grow.

Use 2, It serves to reprove the most sacrilegious and uncharitable faith of the Papists, that take away these writings from the people, John writes this Epistle to the intent, that beleivers may beleieve, you heard that the word dispensed in any ordinance is of mighty power to increase faith, where it is begun, and to beget it, where it is wanting. Take away reading of the Scriptures, and conference about them, and you take away all. And therefore an infidell practise to go about to take away the faith of Gods Elect. God sent us the Scriptures to the end that we might beleieve, and if this be the nature of faith, to desire that themselves and others might grow in faith, what are they but Infidells in truth, who as much as in them lyes lock up the Scriptures in a strange tongue,

Infidell  
practice of  
Papists

tongue, that the people may not understand what is read unto them, and as much as in them lyes drives the Bibles out of their houses. And it is heretical presumption for such and such men to use the Scriptures, this is infidelity, and most sacrilegious to God: And it is likewise uncharitable and injurious to the faith of Gods people.

An evident argument of infidelity, how can you charge the wisdom of God of more folly, and lightnesse? God sends his word to his servants, that they might be reading, and hearing, and conferring of it; and that by believing they might believe: These men to cast an imputation of folly upon God, they are afraid that God did not consider the danger of it, if believers should fall a reading, and poore tradesmen a conferring about the Scriptures, they are afraid they will be distempered with heresie, and so trouble the whole Church; do not they by so doing set the wisdom of God at naught, and shew themselves sacrilegious against the truth of God?

*Use 3.* It may serve to exhort us all, since the holy ghost did write these things, to the intent that you *that beleeve on the name of the Sonne of God might beleeve.*

First, to you that beleeve, and then to you that beleeve not. You that have been diligent in hearing and reading the word, be diligent in it still, and make it a point of your Christian practise, not to faile to read some part of it every day, unlesse you be necessarily hindred, or if you have been necessarily hindred by busines from reading, yet be sure nothing hinder you from meditating upon it, *the blessed man meditates on Gods word every night, and every day, & though he takes the shorter time to it, yet he must have some time for meditation upon the word, upon something he heard this day, or something hee hath sometimes read, and you shall finde a mighty power in it to fructifie, as if you were plamed by the Rivers of waters, for the spirit of God breathing in the word, and your hearts sucking it up, and by meditating upon it, you grow in more knowledge in the object of your faith, in the rootednesse in the sence, and in the acts and fruites of your faith, and this by hearing, and reading, and meditate.*

Mighty  
power in  
meditat-  
ing upon  
the word.



dictating; read therefore, *the King himſelfe muſt doe it daily*, who hath more buſineſſe then any man, *Deut. 17. 19.* And if he doe ſo, God will learne him the feare of his name; now if God will not excuſe *Kings*, much leſſe private men, who have leſſe affaires then *Kings* have; and therefore be reading every day, and when you cannot read, be ſure you meditate upon ſome part of Gods Word, *every day, and every night.*

*Kings*  
muſt read  
the Word  
of God  
daily.

As ever you deſire to beleeve, uſe the meanes that you may beleeve, this being ſanctified of God to that end, then be not you wanting to uſe it; and doe not only ſo, but heare it likewiſe, and conſerre upon it, and ſearch it daily whether it be true or no; uſe the meanes that God hath ſanctified his Word to be diſpenſed in, and by which he will bleſſe it to his people, and then you ſhall finde this: *In beleieving you ſhall beleve*, you ſhall grow from faith to faith, and from ſence to ſence, and in the fruits of faith till you be perfect in Chriſt Jeſus: be diligent in hearing Gods Word, for it is *the mighty power of God unto ſalvation*; and conſerre of it, there is a mighty power in the Word being conſerred upon, take heed ye neglect not occasions in this kinde, and ſearch the *Scriptures*, and examine what you heare, and you will finde a mighty power in it to increaſe faith; Since therefore God hath given you his Word, and ſhed abroad the water of his Spirit, to run through every line of the *Scriptures*, ſo that the more you ſhall read, and heare, conſerre, and meditate, and ſearch the Scripture, the more you ſhall finde the life of faith increaſed in you; and therefore you muſt not wonder if you ſee Chriſtian men that neglect theſe duties, complaine of the deadneſſe of their hearts. Doeſt thou doubt in thy perſwaſion, is thy confidence mixed with much diffidence? then aſke thy heart this queſtion; Whether haſt thou uſed the *Scriptures* for thoſe ends God hath appointed them, and haſt thou been diligent in conſerring about them, and ſearching of them, whether what is delivered be ſuitable to them or no, and meditated of them, and brought them home to thy houſe, and compared them together, and meditated upon them day and night, and taken times to chew and digeſt them? If thou haſt done thus, then thou wouldeſt

Note this.

have.

Note this.

have beleevd more assuredly ; but if we be negligent in any of these kinds, then wonder not, if we take away bodily food, we take away bodily heat, take away the fuell that nourishes faith, and then it must needs grow weake and infirme. And therefore as you desire to grow in beleeving, be diligent in these duties, that you may beleve on the name of Christ, and in beleeving may beleve much more. And for you that doe not belceve savingly, whose faith will not put you in possession of eternall life, though this Scripture was not so much written for your use and benefit, as for them that already beleve, yet since there is no meanes to come to faith but by the Word, be not you wanting, as ever you desire to come to that faith which *accompanies salvation* ; be not wanting diligently to heare the Word of God, and conferre about it with those that beleve already, *Faith comes by hearing*, Rom. 10. 17. and it is the mighty power of God to salvation. Be glad of any opportunity to heare the Word, and waite at the posts of wisdomes gates, Prov. 8. 34, 35. *He that findes me findeth life*, the promise is very plaine, *waiting daily at my gates*. Implying, that in hearing we shall finde him, and in finding Christ we shall finde life ; be diligent therefore to heare, and when you have heard it goe home, and search whether it be true or no ; and if you have liberty be doing this often, be conferring about it, as you can have any opportunity ; God hath sanctified these Ordinances to this end. Be diligent in *inquiring after wisdom*, after Christ in the Scripture ; there is a treasure lyes, digge for it and you shall have it, especially if with all these you joyne humble and hearty prayer to God for a blessing upon all these Ordinances, for 1 Tim. 4. 5, they are all *sanctified by the Word, and Prayer*, and Prov. 2. 2, 3. God would have you to use Prayer, intreat him to open your eyes and hearts, that you may beleve and obey, and that no Ordinance might be in vaine to you, but might profit by them all, and might grow up in beleeving.



## SERMON XIV.

I JOHN 5. 14, 15.

*And this is the Confidence that we have in him, that if we aske any thing according to his will, he heareth us. And if we know that he heareth us whatsoever we aske, we know that we have the petitions that we desired of him.*

**I**N the former Verse the Apostle described to us, the maine scope of his writing this Epistle, which was partly, that Beleevers might know that they did beleeve, and partly that they might beleeve on the name of the Sonne of God.

Now in this latter end John aymes at in writing this Epistle, he exhorts Beleevers to imbrace it by three severall Motives in the verses following, the 14, 15, 16. verses.

The first Motive is taken from the confidence of such as beleeve on him for salvation, for the obtaining of their Petitions, *This is the confidence that we have in him*; meaning, we that beleeve on his name, that if we aske any thing according to his will, he heareth us. 1 Motive.

Secondly, Another motive or benefit that flowes from this, is this; That if we know he heareth us, we know we have the things that we asked of him. 2 Motive.

Thirdly, here is likewise added another motive taken from the prevalency of his Prayers with God in such a point, as wherein of all others we may finde this comfort; and that is, look as by beleeving on the name of Christ, we shall finde comfort in respect of our everlasting estate; so we shall finde this further benefit, that if we see any Brother, 3 Motive.

which hath sinned a sinne, that is not unto death, not a deadly sin, that is, not the sin against the Holy Ghost, so mighty and prevalent shall our prayers be with God, that in case we beleeve on the name of Christ, and aske pardon of sinne for our brothers offence, *God will give him life*; so that if we beleeve on his name, our prayers shall be heard, and they have a prevailing power with God to obtaine at his hands the pardon of all our brothers sinnes, that have not sinned unto death.

The Doctrines hence are these:

Doct. 1. First, *That a prayer that is made well, never speeds ill.*

Or thus: *A prayer that is made according to Gods will, is ever granted according to our will*; or, as the Apostle saith, according to our desire, ver. 15.

Doct. 2. Secondly, *Such as beleeve on the name of Christ for salvation, may be confident, and certaine of the hearing and granting their petitions.*

Doct. 1. { *A prayer made according to Gods will, shall be granted according to our will.*

For so saith the words of the Text, *If we aske any thing according to his will, he heareth us.* We praying according to Gods will, shall finde acceptance according to our will. Notable is that speech of encouragement and acceptance of our Saviour to the woman of Syrophenia, Matth. 15. 28. *O woman great is thy faith, be it unto thee even as thou wilt.* She had prayed, as Christ would, according to Gods will, and shee received answer according to her desire. As if a man that did beleeve, and had a spirit of Prayer, and had learning to pray according to Gods will, he might be able to carve for himselfe in the treasures of Gods goodnesse, as if God would let him into the chamber of his presence, of his grace and favour, and bid him take what he will, take for himselfe and his friends, and for his brethren as he will.

For opening of this point observe thus much; First, let us see what it is to pray according to Gods will; and then secondly, what is the ground of the point.

For

For the first, to pray according to Gods will, two things are contained in that Phrase, and yet divers things besides those are comprehended in it. To pray according to Gods will in two things

First, when he saith, according to his wil, it implyes first, *That we pray for such things as God wills*, such things as are not according to his secret will, for so we cannot guide our actions, for *secret things belong to the Lord our God*; but of things revealed, it is according to his revealed will, and it implyes, that we should aske him nothing but what hee gives us Commandement to aske, all that he commands us to doe, as to aske that we may aske, and for that we are to pray for expressly; As for the glory of his Name, the coming of his Kingdome, and the building up of his grace in any, the doing of Gods will, for our daily bread, &c. These are the things he hath given us warrant to pray for.

Secondly, According to Gods will, this is evident; That whatsoever we aske, we should aske it with submission to the will of God; so our Saviour saith, *Matth. 26. 39.* He asked that which was a lawfull thing, and yet because he would not trench upon that which might crosse the will of his Father, he would not put forth any the least affection of his soule to the over-ruling the Counsell of God, and therefore he expresth himselfe thus; *Neverthelesse not my will, but thy will be done.* So that whensoever we aske any thing that is lawfull, it must be with subjection of our owne wils to the will of God. But for more full clearing of this point see it thus enlarged.

First, a man is said to pray according to Gods will, either partly as his will is expressed in his Word, and partly the will of God, expressing the worke of the Spirit in the heart of a Childe of God, for both these are effectuell in every prayer that is made according to Gods will.

First, according to his will expressed in his Word; therein God requires that we should pray only for such things as are lawfull, and such as therein he hath commanded us to aske, that we may doe them. Notable is that example in *Psal. 119. 4, 5.* *Thou hast commanded us to keep thy Commandements diligently*; and in the next verse see what is his request,

1. Aske things lawfull.

*O that my wayes were directed to keep thy Statutes ; looke whatsoever God commands us to doe, we have warrant to pray for that, we must pray for things lawfull, and only for such.*

2. Aske in  
Christs  
name.

Secondly, Whatsoever we pray for, we must pray in the name of Christ, *Iohn 16. 22, 23.* he makes a large promise to such as so aske in his name, *vers. 23, 24. Whatsoever you shall aske the Father in my name he will give it you.* This God requires, that we should put up all our petitions in the name of Christ.

Now to aske in the name of Christ doth require the exercise of two graces.

1 To aske  
in Christs  
name re-  
quireth  
humility.

First, He that shall aske in the name of Christ, implies the asking of it in humility ; whatsoever we aske in humility, and lowlineffe of spirit ; that is, to aske in the name of Christ ; and that will evidence and put forth it selfe in three or foure severall acts in every prayer that is made according to Gods will, and put up in the name of Christ.

First act of  
humility.

First, A prayer made in the name of Christ is made with this humility, whereby we acknowledge our selves lesse then the least of all Gods mercies, as *Jacob* doth acknowledge, *Gen. 32. 10.* He was lesse then the least of all the mercies he had already received. And therefore if God should never grant him more mercy, he could not but acknowledge he had done abundantly more for him already then he had deserved ; he prayes not in his owne name, but in the name of another ; and no man can pray in the name of Christ, but he must pray in humility, he must have no confidence in his owne worth.

2 A&.

Secondly, he must pray in the sence of his owne insufficiency, so much as to thinke a good thought, much lesse to make a good prayer, *2 Cor. 3. 5. Rom. 8. 26.* This is humility and selfe-deniall, when a man comes before God, and acknowledgeth his owne unworthinesse to aske any mercy of God, and confesseth his owne unablensse to aske any blessing according to Gods will.

3 A&.

Thirdly, A man askes in humility, when he puts up his petitions with submission to Gods will, he desires not that  
God



God would satisfie him in any lust, but only grant him the things that are expedient for him, so farre as may stand with the good pleasure of his heavenly Father, and no further, *Matth. 26. 39.*

Fourthly, There is another act of humility, to bend the heart of a man to make use of no mediation in prayer, but only the mediation of the Lord Jesus Christ; you read of a pretended humility, a *voluntary humility*, consisting in the worship of Angels, *Col. 2. 18.* They thought themselves not worthy immediatly to rush into Christs presence, but rather intreat the Angels, to intercede the Father for them; but it is counterfeited humility, and such men are puffed up with a fleshly minde in their voluntary humility; it shewes, that it is a vaine pride of heart, to expresse more basenesse and meannesse of spirit then God requires, and is but a counterfeited humility.

Now to pray in the name of Christ, is not only to pray in humility, but also to pray in faith, and these acts of faith you have in all the prayers that you put up to God according to his will.

First, Faith directs you to pray only unto him, upon whom you have beleaved, *Rom. 10. 14.* We only beleve on God the Father, and on his Son Jesus Christ, and the blessed Spirit, and therefore upon the Lord; Faith only directs us to call; he teacheth us not to pray to our Mother, as the Papists doe; nor to our Brethren, and Sisters, as the Papists doe to the Saints and Angels, but only to the Father; that is the voyce of faith, *Gal. 4. 5, 6. Rom. 8. 15.* The Spirit helps us to cry, *Abba father.*

Secondly, It is the nature and worke of faith in every prayer, it doth guide the heart of a man to looke unto God with some kinde of childe-like confidence, repairing to him as a Father; such as by faith beleve on the name of the Son of God, they come to God in their prayers, as to their Father, *John 20. 17.* And it is the nature of faith to cry out as *Thomas* did, *My Lord, and my God,* *John 20. 28.* So that this is another worke of faith, that when ever you come into Gods presence, to aske any thing at his hand,

you come to him as to your Father, he knowes what you want better then you can aske, and is more willing to grant whatever is meet for you, then your selves can desire, to come to God as our heavenly Father, through Jesus Christ, is an act of faith, he is so wel acquainted with us in him, that himself loves us, *Job. 16. 26, 27.* So that to pray in faith, is to come to God as the Father of our Lord Jesus Christ, and through him a Father also to us, abundant in goodnesse and in truth; a Father that is great in counsell, and excellent in worke; that hath compassion of his owne Children, and wil therefore performe that which seemes good in his sight.

3 Act.

Thirdly, Another act of faith, and that is for a man to come truly cleaving to the Lord Jesus Christ, not to stand upon demurs, and disputes, whether we had best cleave to God, and whether we had best doe such or such things, and so be almost Christians; for if we so come, we cannot receive any thing at the hands of God, *Iam. 1. 5, 6, 7, 8.* *A wavering minded man is unstable, &c.* This is one, and a principall part of the meaning of it; he speakes of such a kinde of wavering faith, as whereby a man is *unstable as a reed, and an hearb*; he hath a minde to draw near to Christ, and to become a servant of Christ, and yet withal a mind to be hankering after some sinfull lust or other which takes up his minde, and which his soule lusteth after; and therefore he is unstable in all his wayes; sometimes he is for God, and sometimes for himselfe, ever halting between God and the World; but let such men thinke they shall not receive anything at the hands of God, this should have been in the second place.

4 Act.

Fourthly, Faith hath respect unto this; to beleve that what we have asked according to Gods will, he will undoubtedly give it us, *Mark 11. 24.* *Beleeve that you shall receive, and you shall receive it*; meaning, so farre as you have commended your Petitions to God, in the name of Christ, with subjection to the will of your heavenly Father; beleve it, that God hath respect to your poore estate, and he will doe for you what you desire, yea even in those things wherein he seemes to delay an answer; but in the meane time,

time, for your part make account your prayers are heard, in that very blessing you desire, for God doth wisely ponder, not onely the hearts of the sons of men, but all the words of their lips, and he knowes the meaning of the spirit in the hearts of his children.

And though wee must expresse our selves in words, in our desire of this and that blessing, yet God lookes principally at the grounds of our desires, and wherefore we desire to obtain the blessing: What it is, that moves us to have a desire after such and such a mercy, and observing well the byas of our hearts in such requests, he doth in this respect constantly hearken to his servants, and failes not to grant us the things we aske, even when he seems to deny us, *Heb. 5.7.* he speaks of the prayer of Christ, *he was heard in what he desired.*

What was hee heard in? why, hee prayed, that *if it were possible the cup might passe from him.* And was he heard in this? did not he drink it to the very dregs? did he not taste of Gods deepest displeasure? and how is he then said to be heard? why the Father did consider what it was that his Sonne did desire, which was principally that Gods will might be done, and not his own.

And Gods will being done, Christs desire, being that Gods will might be done, he was heard in the thing he desired. And againe, he was heard in the thing so far as it concerned himselfe, as to be saved from that which hee feared; that though he did drink of the cup, yet he should be saved from being overwhelmed by those feares, which his soule trembled at, and groaned under, and prest him heavily, even unto the very death, though not from tasting of them, yet from being overwhelmed of them, and he was supported in them, so that Christs main end being the doing of his fathers wil, and the redemption of mankind, in these things, he was graciously heard: And so *Moses*, he prayed that if it might be Gods will, he might goe over *Jordan*, and see that good land, his end was to see that good land. Well, God said in displeasure, he should not go over, and yet in mercy he answers his request, for his desire was to see that good.

good land. Now God could make him see that good land, & never carry him over *Jordan*, and he shewes him all the land of *Canaan*: all the coasts of *Israel* from the one end thereof to another, God so strengthened his sight this way, as one would not have thought it credible, but that God was able to grant him his desire, and strengthened him beyond what he desired, so shall you observe Gods manner of dealing with his servants, if we be content to pray according to the will of God, and bow our spirits to aske nothing but what is lawfull, and with submission to Gods will, and run to God as our heavenly father, in the name of *Jesus Christ*; and look at him as one more ready to give, then we to aske, then make account God will ponder all the petitions of your soules, and weigh well what you have said, and he knowes what you aime at in asking this, and that blessing: and though he may seeme to deferre it, he better knowes your need of it, then your selves doe, and when he seemes most to crosse it, then doth he most abundantly answer it.

*Moses* said, the Lord was angry with him, and would not beare him, and yet he did heare him; he limited God to a means to shew him that good land, but he need not appoint God a course: *Moses* knew not how he should see it, unlesse he went over, but God knew how he should see it; So that even those prayers, with which God seems to be angry, in regard of some infirmity, that God may see in our prayers, yet this we are to make account of, that even then, when God is displeased with our poor petitions, even then doth he answer them most graciously, *Deut. 3. 23, 25, 26. God was wroth with me, and would not beare me, And he said speake no more to me of that matter.* It was a marvellous strange kind of expression of Gods fatherly counsell to *Moses*: that when he is angry with some weaknesse in our prayers, and some unworthinesse in us to desire, or have, this or that; see his carriage: *Moses* his words provoked God, and therefore, because he desires to go over *Jordan* to see that good land; God was wroth, and God would not have him goe, and yet he should see it, he should have as much as he desired, but in-

to the Land he should not goe; so that come with that confidence in prayer, that though our prayers be such as for which God may be angry with us, yet many times God heares those prayers, and answers them in mercy, farre beyond what we could have thought; for *Moses* saw as much of it as could be seene, and he could not have seene so much of it if he had gone over *Jordan*, as he did then see. Consider therefore, God markes the very bent of my soule, and desire in every petition I put up, and therefore observing what I desire, he will accordingly grant either the thing I desire according to my desire, or that which I ayme at in my desire, and this is a glory to the name of Christ, whatsoever we should aske in our owne names would be thrust out of heaven; yet this magnifies the name of Christ, that a Christian soule beleeving on his name, and laying hold upon him, and cleaving to him, and shall come to God, as beleeving that God is more ready and able, and willing to grant, then we to aske, and that he will grant us the very petition that we desire; this doth magnifie the name of the Lord Jesus Christ, and this is to pray according to Gods will, as expressed in his Word.

Eut now in the second place, there is something in our prayers made according to the will of God, as is exprest in the spirit of him that prayes, for this you shall finde ordinarily in Scripture, that men that pray, pray in the spirit, *Jud. 20. Praying in the Holy Ghost*; and *Eph. 6. 18. Pray in the spirit*; And you know what the Apostle saith in that well knowne place, *Rom. 8. 26, 27. We know not what to pray for, nor how to pray as we ought, but the Spirit helpeth us, &c.* God searcheth the heart especially in prayer, he knowes the meaning of the Spirit, for he maketh requests according to the will of God, that is the words of the text; so that if you would aske how we may pray according to the will of God? looke what is revealed in the breathings of the Spirit, which marvellously declares it selfe in the wrastling, and longing desires that it puts up to God, *Psal. 119. My soule longeth and breatheth after thee*; and it lets us know what the will of God is, and for that the Spirit helps us to pray.

First, to  
pray in the  
spirit is to  
pray feel-  
ingly.

Now to open this a little; First, you shall discern the will of God by the breathing of the Spirit, first when the Spirit helps us to pray feelingly, and sensibly for those blessings that we stand in need of, when the Spirit doth lift up our hearts, and reach after those mercies we stand in need of, in some feeling and sensible manner. The will of God is revealed in the breathing of the Spirit, that stretches forth it selfe in such an humble and faithfull manner, as that the soule is very sensible of its need of it, we poure out our soules before God, for what we stand in need of in feeling desires, and this good *Hannab* expressed in her prayers, 1 Sam. 1. 15. *I am a woman of a sorrowfull spirit, I have poured out my soule before the Lord.* To shew you, there was an inward sensible worke of the Spirit of God in her heart that did enlarge her, not so much to poure out words, as sighes, and groanes; this feeling power of the Spirit doth mightily expresse what the will of God is that we should aske, this is according to the will of God, according to what you read, *Esay 26. 9. With my spirit within me will I seeke thee early;* my spirit within me, that is to say, he speaks as if there were a spirit within his spirit; besides the inclination God had given and wrought in him to the wayes of grace, and besides, his soule that did animate his body, *the Spirit of God within him;* with that spirit will he seeke God early in prayer, the spirit will inwardly be working, and turning him towards God; so then, this is the first thing wherein God reveales his will to us, and we pray in the spirit; which we doe, when we pray in the sense and feeling of our own wants of those blessings we want at Gods hand, that is, by a certaine strength, greater then any of our owne spirits can reach forth themselves unto; the Spirit of God comes, and helps us to wrastle with God, with sighes and groanes that cannot be expressed; that we thinke more then we speake, and we speake more then we thought of.

2. Fer-  
vently.

Secondly, besides this, this spirit helps us to pray unto God with fervency, and heate of spirit, so much as that in such a case as this we strive with God in our prayers, and wrastle with him; *The effectuall fervent prayer of the righteous availeth*



availeth much, Jam. 5. 16. When the Spirit of God helps us to fervency, to cry to God, and to be earnest with him in that regard, and not to give him over, and comes from a sensible want of the blessings we stand in need of, and that makes us goe out of our selves to God, for the mercy that is according to the will of God, and this in Scripture is called wrestling, and striving with God, *Rom. 15. 30.* when you grow sensible of your owne danger, and you strive with him for the blessing; this is to expresse fervency of spirit, and this was commended in *Jacob*, that he wrestled with God, *Gen. 32. 24, 26.* which is expounded, *Hos. 12. 4.* that he prayed and wept; his wrestling was chiefly in prayer with teares, that God would be mercifull to him in this case.

Thirdly, We pray then in the spirit when we also persevere in prayer, for that is also requisite in all the Petitions we put up; our Saviour put forth a Parable for this very end, that men *should pray constantly, and never be weary*, *Luk. 18. 1.* Pray upon all occasions for every thing that you stand in need of, and never give over til you be heard and answered, and the Parable teacheth thus much from the *unjust Judge*; Shall a sinfull mortall man be moved with importunity, and shall not God arise, and be moved for those poore soules that cry unto him night and day? yes doubtlesse, though you may thinke God is not sensible of your prayers, but he rests himselfe quietly in heaven, and remains in fullnesse of glory, who is blessed for ever in himselfe, and will not trouble himselfe with such poore requests as yours is; but let me tell you, this woman did not so much trouble the Judge here, nor could be more troublesome to him, then a poore Christian is to God, that wrestles with him in prayer: God cannot be quiet in heaven for such a soule, but in the end he must rise and satisfie its desire; so you have the like, *Luk. 11. 8. to 13.* If you continue knocking he will rise, and so will your heavenly Father doe for you much more, so as that though God might seeme to be asleep, and rest himselfe satisfied in that blessed estate he enjoys in another world, and no more regard things below then men asleep,

3 Perseverance.

yet if you continue knocking and begging, you wil disturbe his peace, till he arise and shew mercy to you, and this he speaks after the manner of men, to shew you, that he doth as unfeignedly, and as deeply take to heart the desires of your soules, as any of you can doe one of another; and therefore be constant and persevering in prayer, and never give over; when we have a good petition in hand never give over, when we pray for pardon of sin, or for peace of conscience, or for strength of grace for our selves or for others, when we pray for the healing of our soules, or our bodies, for the Church or Common-wealth, whatsoever we have in hand, if the Spirit of God doe but move us this way, it is for us never to give over untill God shew mercy to us in some one kinde or other, that we may see our requests was not neglected, *Ephes. 6. 18. Watch therunto with perseverance, vers. 19.* where you see what course God would have his Servants to take, take this course, ever follow God, watch night and day, and never give over till he blesse you and yours, untill he blesse Magistrates, give Ministers a doore of utterance, that they may speake savingly, and powerfully to the soules of their Hearers, so as that as it were you may weary God, and prevaile with him to arise, and give you your desire. Wherefore is it thinke you that Christ calls prayer *knocking*? but for this very end, to manifest unto us, that when we continue praying we continue knocking, and we make as a loud noyse at Heaven gates, as any man that knocks at your house doores, and God so esteemes the nature of prayer, *Matth. 7. 7. For to him that knocketh it shall be opened.* So that if God doe but give us hearts to knock, and to be instant and constant in prayer, for that is knocking, if we be fervent and persevering in prayer, and spring from our feeling and sence of want of the blessing, and what comfort it would be to us to obtaine it, and give him no rest untill we receive at his hands what we aske of him; to him that thus knocketh it shall be opened. So did the Woman of *Syrophzenite*, she knockt hard at our Saviours doore of mercy, *have pity, have mercy upon me;* and when at the first Christ answers her not a word, she then cryes out againe,

Lord

Lord helpe me; and when thereupon he tells her, he was not sent to her, but to the *lost sheep of the house of Israel*: Did shee then leave off? No, she would not be put off, when he then told her, it was not meet to take the *childrens bread* and to cast it to *dogs*; Shee said, *Truth Lord, but yet the doggs eat the crumbs that fall from the table*; Why then saith our Saviour, *be it unto thee even as thou wilt*. Like as a man that is weary of a Petition. As if he should say; Why, if thou beest so importunate that thou wilt have no deniall, if it must be so, why goe thy way, and be it unto thee even as thou wilt. And when God gives us so to pray as not to give over, we may know for a certaine, God intends to give us a gracious answer in all the desires of our soules, and this is to pray according to Gods will.

Now to speake of the second part of the Doctrine, and that is the reason why a prayer thus made is ever granted, *pray well, and speed well*.

First, because in praying according to Gods will, God Reas. 1. doth but fulfill his owne will in fulfilling yours; as this is the will of God, that all those things that are lawfull for us to aske, and expedient for us, it is his will that wee should pray for them; it is Gods will, that we should pray with submission to Gods will, that we should pray humbly and feelingly, and constantly; now if we have prayed according to the will of God, then his will must needs be done; and his will is, that now our wills should be fulfilled. This reason is taken from the faithfulnessse of God in the promise, and from the suitablenessse of Gods will to ours, when we so pray.

Secondly, It is taken from the mighty power of the name Reas. 2. of Christ, whensoever we use his name in prayer, not in lip labour; but when we pray in sense of our owne unworthinesse, and in some measure of Childe-like confidence, the prayers that we now make is the prayer of Christ, and *him the Father beareth alwaies*, Jo. 11. 42. Now if Christ give us to use his name, looke whatever petition we put up, and use his name in it, it is now the prayer of Christ; for looke as if any of you should send your childe or servant to any of

your neighbours to desire such or such a favour from them, you send them, but the petition is yours; they desire it in your name, and if you send him, and bid him use your name, and then you are sure it will be granted; and if he should deny your childe or servant of such a petition that he askes in your name, in denying him he denies you, so that God cannot deny the petition you aske in Christs name; for *him be beareth alwayes*, and all such petitions he hath promised to heare. The word of promise you heard before, and it is full to this purpose, *Job. 16. 23. Verily, verily I say unto you; He takes his owne truth to witnesse it, as a solemne asseveration: Whatsoever ye shall aske the Father in my name he will give it you. And therefore, Aske in my name that you may receive.* If therefore the Lord Jesus Christ doe but give us this encouragement, that we faithfully give up our selves to become his, and in sence of our owne unworthinesse to aske any thing at Gods hands. And we come to the Father as being set a worke by Christ, and beseech him to answer us in this and that mercy, and cannot give over till he receive our prayers, and reach us an answer of them, then the promise stands good, *Aske and you shall receive.*

Reas. 3.

Thirdly, It is taken from Gods acceptance, not only of Christ, but of the Spirit, the Holy Ghost also; for that is much to be considered, for there is no prayer that is so wrought in this sort, nor any prayer thus put up, in sence, and feeling, and breathing of the Spirit in the name of Christ; but it is the prayer of the Holy Ghost himselfe, and God that knowes the meaning of the Spirit, he hearkens to all the requests of the Spirit, *Rom. 8. 26, 27. The Spirit it selfe makes intercession for us*, so that these prayers are not only received and gratified, because they are put up in the name of Christ, but also because the *Spirit it selfe makes intercession for us, according to the will of God; and God knowes the meaning and voyce of his owne Spirit*, God knowes that without this we could never be fervent for any spirituall blessing, according to the will of God; our dead hearts would soone make dead worke of it, if there were no spirit in our prayer but our owne, if our flesh be weake we shall

shall soone have done, and therefore when God sees us pray thus feelingly, & are not willing to leave him til he answer us in our desires, then God knowes, there is a mighty power of a spirit that speaks in us, and God cannot deny the intercession of his spirit.

And further to strengthen this point, Christ himselfe tells us, that he will pray in our behalves for us; for the Lord Jesus Christ himselfe sits at Gods right hand making intercession for us, *John 16.26. At that day yee shall aske in my name, and I say not unto you that I will pray the father for you, for the father himselfe loveth you, because you have loved me, &c.* And the Apostle sweetly expresseth how the Lord Jesus prays for us, *Rom. 8. 34. Who is he that condemned, it is Christ that dyed, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us,* so that the Lord Jesus Christ takes up our prayers, as our mediator: As the great master of Requests, and he dresses and perfumes them from all that sinful frailty, and coldnes that usually accompanieth our prayers, he perfumes with the merits of his own sufferings, and so presents them before the father with his own worth in his sight, and so they come to be accepted in the sight of God, so you read *Rev. 8.3.* howsoever that may be verified in some tipe of Christ on earth, yet especially it is meant of Christ in heaven, he perfumes the prayers of the Saints, and expresseth his owne will to the father, as beseems the majesty of the Sonne of God: And as a Mediatour, he perfumes our unfavoury prayers, and presents them to his father, so as they become accepted in his sight.

As if an elder brother should set a child one of his Simile. younger brethren to get his father a posie of flowers, and the child out of ignorance, should gather some weeds and put in it: And the elder brother gathers out the weeds, and sprinkles the flowers, and then presents them in the child's name to the father. So doth Christ to us, while we gather up Petitions here and there, and as we thinke for the best, and some truth and work of grace there is in them, yet some weeds

weeds of sinfull folly, then Christ takes them out of our hands, and pulls out the weeds, and sprinkles them with the blood of his crosse, and the merit of his sufferings, what he hath don and suffered for us. And so by this means it is not possible that our prayers should be rejected.

*Vse 1.* It may serve to teach us all, As ever we desire, we or ours might speed well, so to learne to pray well. No one can speed ill, that can pray well.

If you can but pray, you neede aske no more for you and yours. If you or yours can pray well, they have enough; let them but speake, and speede; pray, and have; seeke, and finde. *Oh woman bee it unto thee, even as thou wilt!* In such a case, God will accept you so farre, as to carry you in among the treasures of his grace, the store-house of his mercy, and there for to fill you with what you would have. And bring but your desires large enough; and *open your mouthes wide enough*, and hee will fill them. The woman was to blame shee borrowed no more vessells, so long as you have but a mouth to pray; especially, an heart open and enlarged to desire much at Gods hands, you shall neede no more mercies but this, you have enough: If God give you an heart to pray, you want nothing.

And therefore of all blessings, begge this blessing,  
 Note this. That you may learne to pray, you shall neede no more mercy for this nor another World. I pray you consider what I have said in this behalfe. Doe but observe,

First, Take heede you bee not of a double minde; of a wavering minde, *James 1. 6.* take heede of wavering. That is when a man halts betweene two opinions; When hee knowes not whether hee had better cleave to God or to the World: loath to deny himselfe, and yet would be some body: But if a man bee of a wavering minde, let not such a man thinke he shall obtaine any thing at the hand of God; hee must bee of  
 such



such a minde and heart, as by which he must cleave fast to the Lord.

As *Barnabas*, exhorted them with full purpose of heart to cleave to the Lord, Acts 11.21. and if so with full purpose of heart you cleave to the Lord, you doe pray in some measure of faith: And then may you sooner learne what God hath commanded you to do, *Psalm. 119. 45.* And this you shall finde of much consequence, that according as we hearken to Gods commandements, so God hearkens to our requests, look with what care you listen to him, with the same care he listens to us: If he see that we give up our selves to observe every word of God, then shall we never be confounded. If God see you have a tender heart, to all his commandements, he will have as tender a respect to all your desires. And therefore be carefull, as first to grow to a free-hearted giving up your selves to Christ, so listen duly to what God commands, and then God will have a tender respect to every one of your petitions; when this is your first aime, then may you have respect to other things, God will then satisfie your soules in revealing to you his granting of all your petitions.

*Use 2.* Of Comfort to every soule, that hath given up it selfe to Christ, and do thus call upon his name, this is the confidence all such have, they shall be satisfied according to their wills, many a soule that hath received a spirit of prayer, is many times much discouraged: And what is the matter? Why, this and that I have prayed for, but my faith is faint within mee for want of the thing I desire; Why, but bee not discouraged, heaven and earth shall faile, but the word of God shall never faile, do but consider what it is thou hast asked, and know there is no prayer of thine, but it stands upon record in heaven, and God waits and staies but for a fit and seasonable time. Notable is that speech in *Daniel*, At the beginning of thy supplication, the commandment went forth, It was sent forth to grant thee thy request but it was hindred so many daies, that it could not be don till now, from the beginning the prayer was heard, and the

answer was decreed, but it must have a time to be wrought, *Dan. 12. 10.* Looke as you see a man that makes a petition to a King; the King grants the Petition the same day it is asked, but it must passe from the privy Seal to the great seal, and so be a good while before the buisnesse be gone through with; truely so, the first day that any soule seekes to God in Christ, for any blessing, God hears in heaven, only it must passe through the hands of some Angells, they must see it done, means and creatures must be wrought upon, something must be done before our petitions be granted, notwithstanding our prayers be accepted,

---

SERMON

---

## SERMON XV.

I JOHN 5. 14. 15.

*And if we know that he heareth us whatsoever we aske, we know that we have the petitions we desire of him.*

Ow to come to a second Note.



Doct. 2. } Such as beleve on the name of Christ  
for salvation, may be confident and cer-  
tain of the hearing and granting of their  
petitions.

There is a double Act and a double Object; the double Act is confidence and knowledge. And the double Object, is first, *Hearing of our petitions*, And secondly, the *granting of our petitions*, and both expressly distinguished in the Text.

And so the poynt will be evident, *Such as beleve on the name of Jesus Christ for salvation*, (for of them he speakes in vers. 13.) they may come to a confident, and certain knowledge of the hearing and granting of their petitions, and the having of them all fulfilled.

To open this point unto you. And because John doth gather this from the end of his own writing, for hee saith, hee wrote these things onely to them that beleve in the name of the Sonne of God, for this end, That they might beleve on his name.

Therefore, let me shew you first, how these two great benefits, confidence and certainty of hearing and having our petitions, doth both spring and arise from what is here taught us.

First, Which is the foundation of all the rest, 1 John 3. 1.

G g 2

speak-

speaking of Adoption, saith he, *Behold what manner of love the Father hath shewed on us, that we should be called the Sons of God; he doth stand and wonder at the marvellous and incredible love of God, that he should vouchsafe to stoop so low, and honour us so much; debase himself, and lift us up; not only stoop so low as to behold low things are on earth, Psal. 113. but so low as to take up such earth-worms as we be from the Dung-hill, and set us among the Princes of the people, ver. 5, 6, 7, 8. he not only beholds them with an eye of providence, but his people with an eye of fatherly compassion, and lifts us up to become sonnes and daughters to himselfe, and helps us to beleieve it that we are so.*

This is the first ground of the certainty and confidence of the hearing of our petitions, if once we may come to be certaine, that we are the sonnes of God, upon which occasion a great part of this Epistle is spent, this is the first ground, and these the Apostle is wont to joine together, as the ground of all comfort in this kinde, *Gal. 4. 5, 6. Rom. 8. 15.* so that to be perswaded, or to grow confident that we are the children of God, will be a good foundation to the certainty of the hearing and granting of our Petitions. To whom may a Son come for any blessing but to a Father? and what makes him more confident of speaking, and acceptance, then this principle, that he knowes he is the childe of such a Father as is willing, and able to help him?

Secondly, another principle in this Epistle tending to build up this certainty, and confidence, is not only our adoption, but likewise Christs advocacy, *1 Io. 2. 1, 2. If any man sinne, we have an Advocate with the Father, Iesus Christ the righteous.*

Advocate  
what.

What is it to be an Advocate? To be an Advocate, is to plead on our behalves with the Father, for the granting and answering of our Petitions, for the pardoning and healing of all our transgressions, and the performing to us, and giving of us all the good things we stand in need of, whether we aske them, or aske them not; but especially, there is no Petition we put up, but Christ takes it at our hands, and puts it up in such forme to his heavenly Father, as that by  
and

and through him it is accepted; As a man retaines an Advocate in a Court, he brings him his cause rudely drawne, so as it would be rejected in the Court, but his Advocate puts it into such a forme, as is agreeable to the Law, and sutable to the order of the Court, so as it findes free acceptance: So we put up our Petitions rudely, and many times farre short of that frame which God especially lookes for from his servants hands, but Christ takes them at our hands, and puts them into forme, and so preferres them to his heavenly Father, and so as from thence we have good occasion, and good ground of confidence and certainty, that whatever we put up in any measure according to Gods will, being presented to our Advocate, to our heavenly Father, shall be accepted.

Thirdly, The *Attonement*, or *propitiation* that our Saviour makes to our blessed Father, spoken of in the same place, 1 Iob. 2. 2. *Attonement*, or *propitiation*, the thing is this: That whereas many a servant of God might feare his Petitions would never be granted, because he hath been so sinfull before God, and hath so many wayes dishonoured God, that he knowes not however God should heare such an unworthy creature as he is. Now the Apostle sets forth in this Epistle the Lord Jesus Christ as our Attonement, that if we come to our Advocate, and say, We have such Suits, and Petitions to put up to our heavenly Father, but we have so displeased him, that we thinke he will never regard us; Why saith the Apostle, *If any man sinne, we have an Advocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sins*, and therefore for our owne hearts, though we have just cause of discouragement in regard of our sins, yet we have a *propitiation*, an *attonement*, he makes intercession for us as an Advocate; but you say, God will not heare him for such sinners as we be? Yes, he makes *propitiation* or *attonement*, that we perish not by our sins, nor that they should hinder Gods acceptance of us, or granting our desires, ver. 7. of the first Chap. and so here is a third groundworke of our confidence and certainty of our desires.

Fourthly, There is another, and that is the *annoyntment* that

we have received from him, by which we know all things, 1 Jch. 2. 20. implying, that though we be dark in our owne mindes, and dead, and straight in our owne spirits, and doe not know what the Lord or Christ hath done for us. Why yet we have received *an unction from the Lord Iesus*, who will tell us what he hath done for us. As a mans Advocate, will send his Clyent word of all things how they goe in the Court about his businesse, that he may know how farre he hath proceeded, and where they stick : So the Lord Iesus Christ, he is the holy one there spoken of ; *You have received an unction from him*, he sends downe his holy Spirit into your hearts, and lets you see and know all the petitions and requests that God grants you ; you shall no sooner have a petition granted, but you shall have it certified to you by this *unction* of the holyone, whereby you know you have them granted, and for whose sake it is that they are granted by this *unction* ; you know all things pertinent to life and godlineesse. And this is that which the Apostle Paul speakes, 2 Cor. 2. 12. God sends forth his owne Spirit into our hearts to let us know so much, and this is a marvellous point that the Holy Ghost gives us to know all things that are done in Heaven for us, and how farre God hath accepted us.

Further, If you be inquisitive to know, why the Spirit of God doth certifie the soule of this.

First, the Spirit certifies us of this, that surely our Petitions are heard and granted, because he hath given us an heart to pray, he hath helped us to pray, we could never have prayed fervently, and feelingly, unlesse the Holy Ghost had helped us ; we know we have straight hearts, and if we therefore come and pour out our souls to God in any spirituall affection, then we know we have this unction, the Holy Ghost came and opened our mouthes, and healed our lips, and made us pray affectionately, and feelingly ; and that is a great light to the hearing of our petitions, for a prayer well made, is never ill heard, and therefore you know what is said, Psalm. 10. 17. *Thou preparest the heart to pray, and thou hast heard the desire of the poor.* How shall a poor Christian know that his desire is heard ? Why, thou hast prepared the heart



heart to pray; If God prepare our hearts, then he will *cause his ear to heare*, these alwaies accompany one another; That is something that this unction doth, it works in all our hearts to pray according to Gods will, and to pray in the name of Christ, and so satisfies us.

Secondly, This Spirit of God that we receive from the holy one, it is also a spirit of faith, that inwardly persuades us that God hath indeed heard us, and that he will doe for us whatsoever we desire, and will sometimes evidently beare witness of it to the heart of a man, *Mar. 11. 24. What thing soever ye desire when ye pray, beleeve that ye shall receive them, and ye shall have them.* We must beleeve that what we have said to God he will certainly doe it, and the spirit of faith will come, and say to the heart, God in heaven saith Amen to it, he gives out a fiat, let it be done, *Psal. 6. 8. David was in a grievous affliction, both in bodily affliction, and spirituall desertion, as in the beginning of the Psalme, He cryed out day and night, God had forsaken him, and his soule was sore vexed; but thou O Lord, how long, &c. And now away from me all ye mine enemies, for the Lord hath heard my petition,* and he will accept me; so that even while he is in bitter complaints, and grievous mourning; while he is yet speaking, this unction comes, and reveales to him Gods acceptance of him, and therefore now he encourages himselfe, and casts a defiance upon all the troubles of his soule, he looks at them all as vanishing away like snow before the Sun, and now he comforts himselfe therein.

And this oftentimes and usuall, when the soule makes use of Gods Ordinances, and Priviledges which himselfe hath granted, that surely God hath heard our requests, he never refuseth to grant that prayer which he stands to heare; for this purpose is that you read of the good woman *Hannah, 1 Sam. 1. 15. to 18. Ely suspected she was in some distemper, but saith she, I have poured out my soule before the Lord. She prayed feelingly, and fervently, and faithfully, not words, but her soule before the Lord; she had prayed with her whole heart, and her soule did raise up it selfe heavenward, the ~~an~~orth of her desire was set upon that; and he*  
then

then said, *The Lord give thee favour in his eyes, and grant thy request*; which was, as if this answer had come from heaven, for God doth reveale himself in his Ordinances: She looked at him as the high Priest, and so a *Type of the Messias* and she tooke it as a voyce from heaven, and the text saith, *She went home, and looked no more sad*. God hath set it on, and spoken comfort to her heart, so as that her faith was established, she saw the voyce of God in it, and went home resolved upon it, and takes such encouragement to her selfe from thence as to feare no more in that kinde. When Gods spirit gives us to pray affectionately, and to beleieve confidently, then we know we have our petitions, we are perswaded of it.

But besides this confident perswasion this followes, there is another worke of faith, and that is a constant wrastling against all discouragements that falls between our requests, and the accomplishment of our petitions. Famous is that story of the woman of Syrophenicia, Matth. 15. from 23. to 29 you know the manifold discouragements she met with, she prays, and at first God gives her no audience, *answers her not a word*; she prays againe, and then he gives her a deniall to grant her any such request, and tells her plainly, It is not sutable to his calling, and therefore he may not apply himselfe unto her; yet she is not discouraged with this (which is very much) but she followes him still, and though yet reproached, and called a *dogge*, yet she is not discouraged; but out of the word of reproach gathers some hope of comfort; if she be a dogge, why then let her have that which belongs to dogges, let her have but *the crumbs that fall from the childrens table*: Shee is not discouraged with all the difficulties that lay in her way, nothing shall cut her off from importunity, and when he could forbear no longer, he then tells her, *O woman, great is thy faith, be it unto thee even as thou wilt*. To shew you, that if the Holy Ghost doe but give a Christian soule so much resolution and confidence, as not to give over praying, till God be pleased to give over answering, It is a good signe, this spirit of faith will certainly prevaile at length, *All things are possible to them*  
that

that believe, and not only possible but certaine.

Thirdly, There is a third worke of this Spirit, and that is this; it workes as it is a spirit of hope, and that moves a man to waite upon God, that though God should tarry long, and he should pray heartily for such, and such requests to be granted; in such a case as this our spirits would be sad and uncomfortable, and give over, and be ready to say, Wherefore should I waite on the Lord any longer (as that prophane Prince said, 1 King. 6. last,) having been long prest with Famine, he in the end burst forth with this, *This evil is of the Lord, why should we waite on him any longer?* our foolish hearts soone grow impatient, and we cannot dance after attendance upon God; and therefore in this case though flesh and bloud be short winded, and soone weary, yet the truth is, this unction when it workes in us a spirit of hope, it still waites upon God, it sets it selfe to waite upon him, and is very well contented to stay Gods leisure, though he should tarry very long, *Psal. 62. 1. & Psal. 130. 4, 5. and 2 last*, he sets both morning and evening watch for him, and he is well contented to waite for him, and *Psal. 123. 1, 2, 3. Our eyes waite upon the Lord our God*; so that when God gives us a spirit of waiting, then doth he certainly seale up unto us the granting of our petitions, for when a man attends at the Court for an answer upon his petition, if the King bid him attend, it is a good signe he meanes to grant him his request, else he would have rejected it; but a wise Prince, if he see a man come in good sort, and desire a reasonable request of him, that such a thing is according to his Princely will, and he bids him to attend and stay there, a signe he meanes to take it into consideration, at least, and good hopes it will be accepted, Now God consults with no body, but if he give us a heart to waite and stay, assure your selves he meanes not to send you empty away, but it is an undoubted argument he will give us an answer, because thou canst thus waite upon him.

Fourthly, There is a fourth worke of this unction, and it tends marvellously to the speeding of our requests, and that is that which you read, *Psal. 145. 19. He will fulfill the*

desires of them that feare him. Doeſt thou finde that the Lord hath wrought a ſpirit of feare in thy heart, ſo as that thou walkeſ awfully before him, and in the feare of his name goes about every duty, and in his feare dependeſt upon him, and endeavoureſt to approve thy ſelfe before him? truly he will aſſuredly fulfill the deſires of them that feare him, when we reverence him in his Ordinances, pray with reverence, and in an holy feare, *Pſal. 2. 11.* Them that goe about holy duties in a reverent and holy feare, doe all things in the feare of the Lord, he hath a ſpirit of power to prevaile with God; this is ſuch a feare as whereby a man keeps Covenant with God, and conſequently prevailes with God to keep Covenant with them, *Jer. 32. 40.* This feare is it which makes us keep Covenant with God, this feare of God alwaies keeps poſſeſſion for God, ſo as that we dare not doe that which is unlawfull, we dare not ſinne againſt God, nor performe good duties careleſſly, and feareleſſly, for the feare of God bowes us to goe about holy duties, in an holy and reverent manner, and *blessed is that man that ſo feareth alwaies.* If therefore God take from us a wanton and wilde heart, a looſe and unreverent heart, and worke in us an awfull reverent feare of his name, in every duty of his ſervice, and our owne callings, that keeps us from departing from God, and it keeps God from departing from us, that we alwaies have him neare at hand, to heare all the deſires of them that feare him. It is that ſpirit of which you read, ſpoken of concerning our Saviour, in which he ſhall prosper in all the workes of his hands; *Eſa. 11. 2. The Spirit of the Lord ſhall reſt upon him, &c. A ſpirit of power, and of the feare of the Lord, and that ſhall make him quick of underſtanding,* and ſo ſhall prosper, which is a bleſſing promiſed our Saviour, *Eſa. 53. 10. It pleaſed the Lord to bruise him, and to put him to griefe, but the pleaſure of the Lord ſhall prosper in his hand.* This is the end of this bleſſing, when God puts us to griefe and humiliation, and ſo workes in us the feare of his great name (which ever accompanies thoſe diſpenſations) then the worke of the Lord prospers in our hands. If God give us a Spirit of his holy feare in any duty we goe  
about

about, then it will assure us that God will heare our desires.

Fifthly, But yet further, there is a spirit of obedience, which doth marvellously scale up unto us the hearing and granting of all our prayers and petitions, 1 Job. 3. 22. *Whatsoever we aske we receive of him, because we keepe his Commandments, and doe those things which are pleasing in his sight.* It is of necessary use, that when God gives us hearts to listen to every word of his mouth, he will then listen to the desires of our soules, Prov. 28. 8. *The prayer of the wicked is an abomination to the Lord, but the desires of the righteous are his delight, and he that turneth away his ear from hearing the Law, his prayer shall be abominable.* But if a man lend a listening eare to Gods Law, it makes his prayer acceptable; hearken to the Lord, and the Lord will hearken to you, else not. It is to this purpose what you read, Judg. 9. latter end of the seventh verse, *Hearken unto me, that God may hearken unto you.* If God gave them hearts to hearken to what he spake to them in Gods name, then God will hearken to them. If we speake, and doe as Eli taught Samuel to say, *Speake Lord, for thy servant beareth,* 1 Sam. 3. 10. If we come before God with such a resolution, that whatever God speakes to us we will heare it, and doe it, we shall finde this upon it, whatsoever we speake to God he will answer us, and worke it for us; so that an obedient Christian is a powerfull petitioner, he is powerfull in prayer. And this we may attaine to, by making use of this holy Epistle of John, that is written to all that beleeve on the name of Christ; this is a fourth direction that John gives us in this Epistle, whereby you see how mighty this same Epistle is to satisfie, and fill our hearts with fullnesse of joy.

*Reas.* The reason of this confidence springs from the promises, and the discerning of them clearly to belong to us, now all these things discover to us many promises, confidence springs partly from Gods nature, and partly from Gods promise, and partly also from our owne experience, and these are the staffe of our confidence; and from hence it is that we grow to see many promises belong to us, we

see the nature of God become fatherly to us, and we from hence in time gather many experiences of Gods acceptance of us, and this strengthens our confidence in his hearing of our petitions. Our Adoption assures us of Gods nature to be ours, whereby God takes us to be his Children, and he is one that is full of grace and goodnesse, nothing is wanting on his part; he is a Father to us, and that is a great matter.

And in regard that Christ is our Advocate and Attorney, he brings all the promises to us, which in Christ are *all, yea and amen*, 2 Cor. 1, 20. And this holy Spirit of God gives us experience of all that goodnesse that is in God, and the truth in his promises, yea and it gives us experience in this also; that he that hath given us his owne Sonne, will not *give us all things else*? Rom. 8. 32. He gives us Election, Redemption, fatherly Adoption, and effectual Vocation to the wayes of his grace, and so he gives us experience of the greatest matters, and from hence we know, that he will not deny us smaller things, as victory against the remnant of our corruptions, the greatest part of them is scattered before, the staffe and strength of them already broken, and we now conflict but with remnants of corruption.

But now when the Holy Ghost saith, we know this, it goes farre; for confidence and faith springs from the testimony of him that speakes, or from the nature of him upon whom we trust; but knowledge doth not so much spring from the testimony of any, either God, or man, but is commonly gathered from sence and experience, and experience is both a ground of confidence, and knowledge; and hence comes the knowledge of all Arts and Sciences, whence is their knowledge, but from their observation of many experiences? Phisitians know it, and they therefore set it downe in their bookes, they know it is so. Things that we gather from sence and experience, we are said to have the knowledge of; now this experience doth not only give us confidence but knowledge, for by the unction that we have received, we doe know the love of God that passeth knowledge, Christ dwelling in our hearts by faith, we come to know



know the love of God towards us, *Eph. 3. 17. 19.* There is not any thing that concerns the love of God towards us, but the Spirit of God dwelling in our hearts by faith, it comes to passe that we are able to comprehend *the height, and depth, length, and breadth of the love of God towards us.* This Spirit of God in our hearts gives us sensible experience and knowledge of Gods love to us, of his attonement and grace to us, our Consciences that had hels in them before, all such darksome evils are now vanisht and scattered, and we know that sensibly we had power given us to pray, and to beleve that our prayers are granted; and can wait upon God, and feare God, and make conscience of obeying his will. Now this Spirit of prayer that discovers these things plainly to our inward man, the sence and experience of it makes a Christian able to know what God hath done for him, and makes him able to beleve what God hath promised him; and thus now when we aske any thing according to Gods will, he doth not only say, It is well said, but he takes a course to answer our requests, we have certaine grounds to move us in what we aske, and the ends of our requests are right. Now God considers not alwaies so much the letter of our prayers as the grounds, and ends of them, the scope we ayme at, and God will so accordingly answer us.

*Use 1.* Let it be first a ground of encouragement to every Christian soule that beleeves in the name of Jesus Christ, trust not in your owne good parts, and good gifts, if any such things increase, set not your hearts upon them; trust not in any worldly blessing, but beleve on the name of Christ. And therefore that you may beleve, humble your soules before him in regard of your sins, and pray heartily in the faith of Christ. And why so? The ground is in the text, you shall not only be confident and assured of your salvation, which is a great mercy of God to my soule, and a greater then all the whole Church of *Rome* would grant; they may goe to *Rome*, and from thence to *Jerusalem*, and from one place to another to have sought for pardon of sin, and yet not so much comfort promised them, that after all

this they shall finde it, but in the end to Purgatory they must goe; and that is as ill as Hell fire (say they) save only in durance;) and this is all the helpe they have, they might whip and scourge themselves, and give all their goods away to the poore, and themselves goe in sackcloth and ashes all their dayes, and when all comes to all, they must not be sure of any mercy or favour from God; which to beleve would be Hereticall presumption; but they must notwithstanding all this rest in Hell fire till the day of Judgement, unlesse they will be at cost to purchase freedom from it; and (which is strange) though they would not suffer them to beleve a release by Christs pardon, yet upon the Popes pardon they might have hope, and so they take more pains for an uncertainty, then we for certainty and knowledge, but you shall not only attaine certainty of salvation, but certainty of the granting of all your requests; no peace to the peace of a Believer, and therefore lay aside all your confidence in the world, but be confident in the name of the Lord Jesus, and be certaine of Gods favour and goodnesse to you in him, and then here is such blessings as will keep a mans heart warme in the worst houres.

*Vse 2.* To teach such as beleve on the name of the Lord Jesus, how you may come to be confident, and certaine of the hearing and granting your petitions; How may wee come to that? Hast thou good evidence to thy soule of thy Adoption, that God is thy Father, then meditate well upon this point, that Christ is thy Advocate, to make intercession and Attonement for thee, in case thou hast displeased thy heavenly Father. These two things will much prevaile, they be strong helps to a weake faith; and then consider what unction thou hast received, and look up to God that he would give thee a spirit of prayer, to pray feelingly, and fervently, and humbly before him, and then labour for a spirit of faith, which if God give thee so much faith as to perswade thee, thy requests are heard, and to wastle against discouragements, and that the spirit of faith doth worke in thee grace to hope and waite upon God, and withall an holy feare of his name, and obedience to walke  
obedi-

obediently in doing his will, and patiently to suffer his will under his hand; and observe how the Spirit speaks evidently in this and that kinde, and it will be a notable means to helpe thee to grow confident, and certaine that all thy prayers are heard. Now many a Christian soule falls short of this, he considers not the Attonement of Christ in his prayer; but many times thus stands the case with them, there is much desolutenesse in their lives, and looseness and fearlessness in their hearts before God, rejoyce not with trembling, God sees his Servants loose in their obedience, and when disobedient they seek not to Christ for Attonement; whence it is that many times they are so full of doubts.

*Vse 3.* Of much consolation to all those that beleeve on the name of the Lord Jesus, and make use of these blessed means; this is our confidence, that whatsoever petitions we aske he heareth us, and we know it. See how comfortable a Christians estate is, he growes certaine not only of his owne salvation, but he is certaine of the hearing and granting of all his petitions, if he can but pray well, he makes account all is well, let his distresses be what they will be.



## SERMON XVI.

I JOHN 5. 16, 17.

*If any man see his brother sinne a sinne which is not unto death, he shall aske, and he shall give him life; for them that sinne not unto death. There is a sinne unto death, I doe not say that he shall pray for it.*



Hese words containe a third motive to encourage us unto that duty which is the maine scope of this Epistle (to wit) to beleve on the name of the Sonne of God; whereto the Apostle exhorts us, vers. 13. and propounds first this motive, to wit, A blessed confidence of the hearing of all our petitions. Secondly, a certaine knowledge verified, that he not only heares, but *grants our desires*. Now he propounds a third motive in these words, taken from the benefit which by beleaving on Christ we shall in some measure be enabled, and made capable of bestowing the like blessing upon our brethren, and that by our prayers. If such a man should see his *Brother sin a sinne which is not unto death, he shall aske, and he shall give him life*. As an instrument, God at his request shall give him life, God will make him an instrument of conveying speciall favour to such a man.

First, the words containe three parts; First, a promise of obtaining life for such of our brethren as we shall see *sinne not unto death*, and shall aske life for him.

Secondly, an acception from this generall promise, he would have it understood of some speciall transgression, of them that *sinne not unto death*, he would be so understood, and would not enlarge this promise so farre, as that a faith-  
full

ful man by his prayers shal obtaine pardon of sinne for such as sin unto death, but not for that, that is the onely caution that he gives, least this promise be taken to extend too far.

Thirdly, A prevention of an objection or doubt that might hence arise.

For might some man say, *All unrighteousnesse is sinne*, and every sinne is a sinne to death, and the wages of every sinne is death, Rom. 6. ult. And therefore if the promise extend only thus farre, to procure peace and pardon for such as sinne not unto death; then either you must grant some veniall sins, or else this promise is of none effect, for if every sin be mortall, and you onely promise pardon of sin to such as is not unto death; and no man sins but it is unto death, this promise is of none effect.

Iohn Answers to this Objection, ver. 17. and saith, though *all unrighteousnesse be sin*, yet there is a sin that is not unto death. It is true the deserved wages of al unrighteousnes is unto death, but there is a sin that is not unto death, not that there is any sin, which doth not deserve death, but not that which doth undoubtedly cut off a man from all hopes of life, but notwithstanding that sin he may be converted. As sometimes our Saviour said of the sicknesse of *Lazarus* he is sick, but not irrecoverable, Iohn 11. 4. So that the meaning of the Holy ghost is, that there is a sinne unto death, which doth not onely kil the soule, but irrecoverably, out of which there is no hope of recovery or salvation, and that sin they must forbear to pray for.

This promise thus opened will afford us three notes.

First, *That a faithfull Christian* (or which is all one) *a beleever on the name of Christ*, is not to bide his eyes from observing, and discerning the sinnes, and slips of their brethren. If any man see his brother sinne a sin, which is not unto death, which he cannot see if he neglect to observe them.

Secondly, *A faithfull Christian* discerning the sinne of his brother, is to pray for him, Let him aske when he sees him sin not unto death.

Thirdly, *A faithfull man praying unto Christ*, for the sinne of his

his brother, shall obtaine life at Gods hand for him, pardon and peace and grace for him.

For the first of these.

Doct. } *A faithfull leleever is not to hide his eyes from observing the sinnes and failings of his brethren.*

If any man see his brother sinne a sinne, he must observe him, else he cannot see him, Gal. 2. 14. *When I saw that they walked not uprightly, according to the truth of the Gospel, &c. he observed them and discerned their course, hee turned not his eyes from beholding it, but he did take notice of it, Heb. 3. 12, 13. Take heed least there be in any of you an evill heart of unbelief, in departing from the living God, take heed: hee doth not speak of himselfe onely, though that principally, but least there be in any of you an evil heart of unbelief, that is not only for every man to take heed to himselfe, but to his brethren also, as appears by the following verse, implying that a man should not only take heed to himself, but as much as in him lyes, take heed to his brethren. And if you should aske how should I prevent another man, from having an evill heart of unbelief? he tells you now; By exhorting one another daily while it is called to day, looke to your selves, and also to your brethren, and shew your care of them, by stirring them up daily; And this is that the Apostle speaks of in Hebr. 10. 24. Let us consider one another and provoke one another to love and good workes, see therefore and observe one another, and see where any thing is amisse, and stir up one another to every holy performance.*

Reas. 1. It is first taken from the love we owe them. Secondly, from the love we owe our selves.

First, The love we owe to our brethren, God requires our love to our brethren, yea towards our enemies Oxe or Ass, we should not see one of them fall under their burden or goe astray, and hide our face from them, Deut. 22. 24. *If you should see the beast of your enemy to sink down, you shall not passe by him and let him alone, but you shall raise him up from under his burden*



*burthen.* Now if God require so much love to our beasts, and that to the beasts of our enemy, how much more doth God require this love to our brethren, that if we see them going out of the way we should call them back againe? if we see them to sinke under the burthen of sinne, not there to let them lye, but though we could finde in our hearts there to let them lye, yet we ought not so to satisfie our selves, but to looke unto our brethren in such a case, and doe the best we can to recover them from going astray.

And in respect of our selves, this benefit we our selves shall have, we shall learne a more holy feare of the Lord, and have a more just jealousie over our selves, we shall keep the better watch over our selves when we see our brethren fall before us, *Rom. 11. 12.* *Be not high minded but feare;* to shew you, that when we see other men through unbeliefe, and corruption fall into any sinne, we ought to benefit our selves thereby, not to be high minded upon this occasion, to blesse our selves, and we thanke God it is not with us as it is with other men, we are not such and such as these Publicans are wont to be, but feare we in such a case, *the sayings of others should be the feares of Gods people;* the more they see others fall, the more should they suspect their owne aptnesse to faile in the like kinde. If such things doe befall *the greene tree*, such as are full of the Oyntment of the Holy one, how easily may the dry stubble kindle, so that what out of respect to learne the more to watch our selves, and out of compassion to our Brethren to restore them, what by seasonable admonition, *Levit. 19. 17.* and what through prayer in his behalfe, it is a necessary duty of every faithfull Christian man to observe the failings of his brethren.

For further clearing of this point, let me first shew you with what an eye we should looke upon their falls. Secondly, come to answer an objection, and then to make use.

First, when you looke at the falls of your brethren, and have occasion to behold them; looke not at them with a *partiall eye*, or an hypocriticall eye, as they in *Matth. 7. 3, 4, 5.* but reflect we our eye upon our selves, and conceive

that there is either the same or a greater evill in our owne bosome, or at least there is a pronnesse in our selves to doe it if God should leave us to our selves. A man should never see his brother fall into any sinne, but if he know himselfe well, when he sees a mote in his brothers eye, he might see a beame in his owne; for though God leave not all his servants alike to fall into scandalous evils, yet there is found in them all a root and aptnesse to all sinne, that if God should not restraine them, they would fall into as great evils as the other have done. And hence a Christian man that is sensible of this, he knowes there is not any thing found in his brother that is singular, but he knowes that both himselfe and all the rest of his brethren are subject to the like evils, and that is an eye of sincerity, by which we should ever survey the falls of our brethren, an eye that doth not so soone espy an evill in our brethren, but it sees the like, or a greater in it selfe.

Censorious  
eye.

Secondly, As we must not behold their falls with a partiall eye, so neither must we observe them with a curious or censorious eye, for there is such an in-bred vanity in the hearts of men, that we love to be prying into other mens frailties, and love to be busie in finding fault with other men, not out of a desire to amend them, but to reprove them, and to have something against them, *Jam. 3. 1. 2. Be not many Masters; for in many things we offend all.* What is his meaning? his meaning is, Be not of a masterly spirit, be not masters of many persons, to be every mans master is out of censoriousnesse, our natures are ready to sift into every mans failings, and would ever be taxing of them, and that is the utmost end such men aime at, not so much the healing and cleansing of our brethrens sins, but to be masters over them; but my brethren, *be not many masters.*: As if this were the frame of our spirit, to be busie as Masters in an imperious manner.

Malicious  
eye.

Thirdly, Neither with an envious and malicious eye, that is complained of by *Jeremiab*, he much complaines of it; when a man opens his eyes to observe curiously, and to pry narrowly, that if they could but finde him *balting* at any time

time they would recompence it, *Jer. 20. 10.* When a man observes his brothers halting to heale it, but for this very end, that he may take advantage against him, and overthrow him, they did stare in his face, and they thought to be even with him, *they watched for his halting*; this was an envious and malicious eye.

Fourthly, Neither must I behold my brothers failings with a *wanton eye*, that is, when a man is not humbled for his brothers faults, but partly puffed up with it, and prides himselfe with beholding another mans failings, and thinkes every mans fall is a refreshing to himselfe; he builds his comfort upon the remembrance of the failings of his brethren, and his owne falling short of them, this is an inbred vanity amongst men; this the Apostle taxed among the *Corinthians*, *1 Cor. 5. 2.* *You have not so sorrowed for it, ye have not been so humbled for it as ye should have been, but rather have been puffed up; Puffed up, why so? what reason had they to be puffed up? Why only this, that they were not such as he was, they had carried themselves better then he had done, they compared themselves with him, and in the ballance found themselves better then he, and this puffed them up. And this is a wanton eye, for a man may behold it with a wanton eye, either when he prides himselfe in it, or is induced thereby to licentiousnesse, and are glad of the occasion, and will say, If such and such men take such liberty, then they hope they may take the same liberty as well as such men doe; and therefore they run into the same course with all greedinesse. This is that which the Lord complained of in the whole Church of Judah, Jer. 3. 7. 8. Her treacherous sister Judah saw it, and though for all the causes whereby back-sliding Israel committed Adultery I had put her away, and given her a divorce, yet her treacherous sister Judah feared not, but went and played the Harlot also. You heard one use that we ought to make of our brethrens failings was, that we should thereby become to feare, but she saw the fall of Israel, and would not be reformed, she feared not, she was not humbled at such falls of her Sister Church, but was wanton her selfe, and went and played the Harlot also. As*

Wanton  
eye.

Note.

the Church of *Israel* had gone a whoring after false gods, *Judas* saw her sinne, and saw me reprove and afflict her for it, yet she feared not, but went and played the Harlot; to shew you, that a man may see his brothers sinne, priding himselfe in his better watching over himselfe, or with a wanton eye; and this kinde of observing the falls of our brethren we ought not to make use of, he pre-supposeth a man ought to observe and see his brothers sinne, but not with any of these eyes.

*Vse 1.* But for further use, learne we from hence not to neglect the falls of our brethren, and thinke it is good for us, neither to meddle nor make with them, let that be farre from us; that was the spirit of *Cain*, Gen. 4. 6. *Am I my brothers Keeper?* as if he would neither meddle nor make with him, what had he to doe with him? now this is a churlish and an unnaturall frame of spirit, for a man not to be sensible of anothers failings. We should looke at every mans falling, as things that behoove us to observe, and as much as in us lyes rather to prevent them then not to take notice of them. Many a man thinkes it is best to live quietly, and let every man say, and doe as he will, but this is not that which the Apostle *Peter* would have to be in faithfull Christians.

*Vse 2.* Secondly, Let it be our parts therefore to take a due observation not only of our owne, but also of the steps of our brethren, we should not hide our selves from the beholding of them, if we be occasioned to see it, we should not blinde our selves, and put out our eyes, you see that love to our brethren, and enemies beaſt, would require it, if we finde them out of the way, or fallen downe under their burthen; and you see God requires this love to our selves, that we should make some use to our selves of our brethrens fall.

As first, if you see a brother sinne, whatever sinne it be, learne we to feare God, and that is true Christian affection, to be first affected with an holy feare of your owne weaknesse; we should be jealous of the sinfull frame of our owne hearts, that doubtlesse of themselves are as apt to start

start aside as any of our brethrens be, the want of this (as you heard) *Jeremiah* reprov'd in *Judab*; and this *Paul* required of the Romans, *Be not high minded, but feare*; and what priviledges hath the Church of Rome above others? the Apostle knew that the Church of Rome had not received an impossibility of error in his time; he made account in his time, if that *Israel* (which was the naturall branch) were cut off, then be not thou high minded, but feare, for if they be cut off, why maist not thou? First therefore lay we our hands upon our owne hearts, and see if there be not the like folly in me, the same roote of unbeliefe in me, or if I be not led to the same, am not I led to as great, or a greater evill then theirs is? This use should we make to our selves.

Againe, we should labour to make benefit to our selves by it, looke at your brethren in this case, with such an eye as may stirre you up the more to pittie them; if they be gone out of the way call him back againe, if he lye under his burthen lift him up, or if his estate and condition be such, as that you can by no means have opportunity to speake to him, or if you should, happily your labour would be in vaine; and if you should faile here and cannot reach him, yet whether he will or no you may power out your soules to God in his behalfe, and so may you doe him good; we ought so to doe, and not to faile therein; and that will be of speciall use to helpe us this way; to heare of the sinnes and falls of our brethren is much, but to see them is more; to see such heavie burthens lye upon his soule that he is not able to subsist, in such a case as this, there will be a speciall compassion kindled in the heart of a living Christian; for living Christians are loving Christians, so farre as living so farre loving, for the whole life of Christianity is but faith towards God, and love towards our brethren.

Object. But say you, you would not have us to shut our eyes upon the failings of our brethren, but to see and observe them; but doth not the Holy Ghost say, Love covereth a multitude of sinnes? as if we should smother them, neither meddle nor make with them?

Ans. But yet though love cover a multitude of sins, yet how

how doth it cover them ? First, with a mantle of wifdome, then with a mantle of faithfulness, and then a mantle of compassion.

Mantle of  
wifdome.

A mantle of wifdome, when a man so covers it as not to skin it over, but to cover it so effectually as that it may be covered from the eyes of God and man, *Iam. 5. 19, 20.* this is a wise covering of a multitude of sinnes, when a man takes a course not only to cover them from the eyes of men, but principally from the Conscience of the sinner himselfe, as that in time he be not over-pressed with them, and then when he is least able to beare them, and so endanger wholly to over-whelme him ; for let a man goe on in sinne, he goes on from day to day, and thinkes himselfe fish whole, and yet it is neither covered from Gods eye, nor from the Conscience of such a soule, and in the end it cannot but see it, and then so bitterly bewaile it, that it is much to be feared he will be quite over-whelmed with it. And therefore, this a man must have principall respect unto, principally to cover his sinne from Gods eye ; and that it may likewise be so covered, as not to be smothered and dawbed, but cover it with an healing Plaister, so as that in time it may be rooted out, that no sprig of such a sinne may remaine there, not a mantle of flattery, but healing ; such as whereby they may be carefull to take a course, that such evils may be covered with some corrisive Plaister.

Mantle of  
faithful-  
nesse.

Secondly, with a mantle of faithfulness, not to discover the sinnes of others further then will be of necessity for the healing of them. If a man be fallen under his burthen, or under his beast, and he is not able himselfe to helpe him up, he must then call them that are of strength, and may be of use to helpe a man in such a case, so that if in this case, if a mans integrity of heart tells him, that he ayemes at no more in making knowne his brethrens failings, but to helpe his brother out of those falls, *Prov. 11. 13.* When a man reveales a matter no further then to gather helpe to restore him, it is well ; but because there is a *snare in that*, a man had need be wary, for a man may reveale it with derision and scorne, and then though a man should speake it



to them that are able to helpe him, it would be a sinne to him, as you may read, *Gen. 9. 22, 23*, *Noah* being drunk, and his nakednesse discovered, *Cam* comming and seeing his father thus naked, he in a deriding manner, goes forth, and tells his other two brethren, when as he might himself have covered his nakednesse; but he doth it not, but goes forth and acquaints them, and they do what they can to cover it, they goe backward, and drawes a garment upon him, *And when he awoke*, he by a spirit of prophesie knowing what was done, he said, *cursed be Cam for ever*, and he made him a servant to both his brethren, when it was in his power to have covered him but did not, but made a jest of it to his brethren, he was accursed for it, but because they in a modest reverent manner did cover him, a blessing fell upon them to this day.

To shew you that God requires this faithfulness in us in this case. If we be able to doe it our selves, we must not discover it, but doe it our selves and let it go no further; but if the burthen be too great, that he cannot lift it up, it is too weighty a matter for him, then he may call in those that are able to help him in such a work, so as that he do not speak by way of derision, but rather with trouble of mind to see him thus foiled.

Thirdly, So also a mantle of compassion, so as that if so be, that a mans brother be brought at length to see his failing, and to acknowledge it, and shall expresse himselfe that it repents him he hath so done, both in offending God and his Brethren, then thou shalt forgive him, our Saviour said so, *Luke 17. 4.* and the like you read, *Eph. 4.* so that when the Holy Ghost commends this as a property of love, *that it covers a multitude of sins*, he meanes not that it covers them in silence, or forgetfulness, or carelesnesse, as if we never meant to meddle nor make with them, in a carelesse silence, and in an indifferent putting off the matter from us, as if it nothing concerned us, but cover them by wisdom, faithfulness and compassion, even such as God for Christs sake hath shewed to us.

Mantle of  
compassi-  
on.

Object. But you say againe, but if a man be thus willing to see

Kk

and

and observe the failings of his brethren, if may be he shall be counted a busie body in other mens matters, a Bishop in another mans Diocesse, meddling in matters that concerns him not, and makes us to do there, where we have nothing to doe?

*Ans.* We may be so counted, but it is not to be doing, where we have nothing to doe, for God would have us to take notice of one anothers failings, God and Christian love requires it, it is not out of our element and charge, but God layes a charge upon us to keepe and looke to this and that mans soule. As it was said to the King of Israel, keep this man, and if he be gone, thy soule shall goe for his soule. It is for us to keepe diligent watch, and to consider one another, and to take heede, there bee not an evill heart of unbeliefe one in another, and therefore wee must not onely have respect to the wayes, and words of our brethren, but to the healing of their hearts to see there be no deceitfulness in the bottome, God therefore requires that we should exhort one another daily, while it is called to day, If therefore you do but keep your selves within these termes, not meddling with other mens sinnes, with an hypocritically eye to condemne them and to justifie our selves; nor with a sensorious, envious, malicious, wanton eye, but with an eye of wisdom, faithfulness, and compassion, in such a case you do not go beyond your Commission.

*Object.* But you say, I shall be more busie, then I shall have thanks for my labour, I may bee worse, and they never the better?

*Ans.* It may be they will be the worse for the while, and never the better, but he that rebuketh a man, afterwards shall find more favour, then he that flattereth with his tongue. Prov. 28. 23. A man must sow this seed in patience. It may be a winter will follow upon it, but at length he shall find the fruits of his labours; even as the Husband-man waiteth with long patience, till the season and time of harvest, yeeld him a comfortable increase, he that deales plainly with his neighbour, shall find more favor at the length then he that flatters him; If you loose his favour, it is but for a season, and if a man in this case have been more busie then for the present he gets thanks

thanks for, yet God will blesse it, and recompence it, and God wil not let such a man go without finding favour with himselfe, how ever he may from others.

Doct. { *Vpon the sight of a mans brothers sin, a faithfull man is to pray for him.*

If any man see his brother sin, let him aske, So did holy Moses, *Exod. 32. 31, 32, 33.* This was the first worke he had to doe upon their sin, and he spent forty dayes and forty nights about that worke; when he saw it was a sin, and punished it as a Magistrate, he satisfies not himselfe in so doing, but he gets to God, and wrattles with him about it, and layes his owne soule to pawne to God, either *pardon that sinne*, or if he do condemn them, condemn him with them. The like did God direct *Iob* to doe, he bids his three friends goe to *Iob*, and he shall pray for you, *him will I accept* *Job 42. 7, 8.* God would have it so, *Iob* must pray for them when he sees them in a sinne. And *Jeremiab* speaks to the same purpose, *Chap. 13. 17.* *My soule shall mourne and weep in secret for you, and the patterne of our Saviour is without exception, Luke 23. 34.* happy was he that could doe him a mischeife, and all men cried out *away with him, crucifie him, crucifie him*, that when one would thinke a mans heart should burst with indignation, yet he prayes to his father, *Father forgive them, they know not what they doe*, he prayes for pardon of their sin, when they use him most wickedly, one that had never done them wrong. And so you read of *Stephen*, the first Christi-an Martyr *Act. 7. 60.* when they flung stones about his ears, he *kneeled down and cryed with a loud voyce; Lord lay not this sinne to their charge.*

*Reas. 1.* It is first taken from the compassion which we owe to our brethrn, we ought to pray for them if they had been but sick, *Psal. 35. 13.* *When they were sick I mourned for them, my prayer shall be for them in their misery.* Now if a man should pray for men in any calamity, how much more in this, the greatest of all the rest, we ought most to pray for our Brethren when they sinne.

*Reas. 2.* Taken from the duty that lyes upon a Christian, to exhort his brethren, *Heb. 3. 12, 13.* and *Levit. 19. 17.* and neither of these can prevaile without prayer, for this as well as any thing else is sanctified by the Word and prayer, *1 Tim. 1. 4, 5.*

*Reas. 3.* Taken from the desperate danger of sin, and the helplesnesse of a man under sinne, unlesse God put in; and therefore in some case though if man be too weake, he may call in others to help, yet however amongst the rest call for Gods help, for unlesse we doe so, all helps without him are in vaine; though good helps are of speciall use, God blessing them to save and lift up a poore soule out of sin, but know this, that it is a worke of an Almighty power to deliver a soule from sinne no lesse then the Redemption of the Lord Jesus Christ, *He redeemes Israel from all his iniquities, Psal. 130. last,* unlesse he put forth a redeeming hand, there will be no good done, there is such a deceitfulnesse in sin, as that it will harden a man. Sinne is of the nature of poyson, it stiffens and hardens the body, puts out the eyes, and so inflames it with heate, that it is not possible to quench it; so when a man hath once sinned against God, he presently looseth his eyes, Satan and his Lusts having gotten him into sinne, they first put out his eyes, that he shall see no danger nor hurt in it, and then he is so hardened with the sin he hath committed, that no counsels or admonitions can recover him out of it, but only the mighty hand of God, and therefore prayer must be made to God for him.

*Reas. 4.* Taken from the displeasure that God takes, if he see that we doe not pray for them, when we forget to remember them before the Lord, this is ill taken, God is displeased when there is none to stand in the gap in such a case as this, *Esa. 59. 15, 16.* *God doth not afflict willingly,* and yet if he be stirred up he must destroy them, if there be none to stand in the gap; you then provoke the wrath of the Lord, and this displeaseth him much, and God may justly leave us to the like sinne for which we are not humbled in others.

*Reas. 5.* Taken from the blessing that befalls Gods Servants,

vants, when we doe so, as was upon *Job*, in chap. 42. 8, 9. when *Job* begins to pray for his friends, then God turned the captivity of *Job*, he had long time laine under many vexations, wofull calamities, but when he begins to pray for his friends that had sinned, then the Lord turned his captivity; and so it is expressly said, *Esa.* 57. 18, 19: *I will restore comfort unto him, and to his mourners.* To shew you, that God will restore comfort to us if we lament the falls of others; and mourne over them in that condition. We shall have comfort in their comfort, because we did mourne in their griefe. If Gods people can mourne with their brethren in sinne and misery. *God will restore comfort to them, and to their mourners.*

Before we make use of this point, come we to the next.

Doct. 3. { *A faithfull Christian, praying for his brethren fallen into any sin, shall obtaine peace, and pardon, and grace for him.*

It is said so in the text, *If any man*; that is, any man that beleives in *Iesus Christ*, *he shall aske, and he shall give him life.* So that you see here is the promise made to such, the promise is, that upon asking, he shall give life to his sinfull brother. Who shall give him life? Interpreters take it both wayes, and both agreeable to the text, and the Analogie of faith, for whether he that prayes be as an Instrument, or God, it is all one, for it must be God that doth it, and he that prayes is an Instrument, he procures to his sinning brother great favour from God.

*Life*] that is, the life of *Iustification*; and of *Sanctification* consolation and comfort to his soule notwithstanding his sinne; the promise is evident, he shall prevaile with God, to bestow life upon his brother. This you shall see evident from Scripture, *Deut.* 9. 25, 26. *I fell downe before the Lord forty dayes, and forty nights, &c.* and thereupon the Lord did shew mercy, and pardoned their sin. *Job* prayed for his friends, and the Lord said he would accept him, *Job* 42. 8, 9. And so our Saviour, he prayed for his crucifiers. And it is generally thought, that the powerfull prevalency of *Peters Sermon* in converting three thousand soules at once, did

*Reas. 2.* Taken from the duty that lyes upon a Christian, to exhort his brethren, *Heb. 3. 12, 13.* and *Levit. 19. 17.* and neither of these can prevaile without prayer, for this as well as any thing else is sanctified by the Word and prayer, *1 Tim. 1. 4, 5.*

*Reas. 3.* Taken from the desperate danger of sin, and the helplesnesse of a man under sinne, unlesse God put in; and therefore in some case though if man be too weake, he may call in others to help, yet however amongst the rest call for Gods help, for unlesse we doe so, all helps without him are in vaine; though good helps are of speciall use, God blessing them to save and lift up a poore soule out of sin, but know this, that it is a worke of an Almighty power to deliver a soule from sinne no lesse then the Redemption of the Lord Jesus Christ, *He redeemes Israel from all his iniquities, Psal. 130. last,* unlesse he put forth a redeeming hand, there will be no good done, there is such a deceitfulnesse in sin, as that it will harden a man. Sinne is of the nature of poyson, it stiffens and hardens the body, puts out the eyes, and so inflames it with heate, that it is not possible to quench it; so when a man hath once sinned against God, he presently looseth his eyes, Satan and his Lusts having gotten him into sinne, they first put out his eyes, that he shall see no danger nor hurt in it, and then he is so hardened with the sin he hath committed, that no counsels or admonitions can recover him out of it, but only the mighty hand of God, and therefore prayer must be made to God for him.

*Reas. 4.* Taken from the displeasure that God takes, if he see that we doe not pray for them, when we forget to remember them before the Lord, this is ill taken, God is displeased when there is none to stand in the gap in such a case as this, *Esa. 59. 15, 16.* *God seeth not afflict willingly,* and yet if he be stirred up he must destroy them, if there be none to stand in the gap; you then provoke the wrath of the Lord, and this displeaseth him much, and God may justly leave us to the like sinne for which we are not humbled in others.

*Reas. 5.* Taken from the blessing that befalls Gods Servants,



vants, when we doe so, as was upon *Job*, in chap. 42. 8, 9. when *Job* begins to pray for his friends, then God turned the captivity of *Job*, he had long time laine under many vexations, wofull calamities, but when he begins to pray for his friends that had sinned, then the Lord turned his captivity; and so it is expressly said, *Esa.* 57. 18, 19: *I will restore comfort unto him, and to his mourners.* To shew you, that God will restore comfort to us if we lament the falls of others; and mourne over them in that condition. We shall have comfort in their comfort, because we did mourne in their griefe. If Gods people can mourne with their brethren in sinne and misery, God will restore comfort to them, and to their mourners.

Before we make use of this point, come we to the next.

Doct. 3.  $\left\{ \begin{array}{l} \text{A faithfull Christian, praying for his brethren fallen} \\ \text{into any sin, shall obtaine peace, and pardon, and} \\ \text{grace for him.} \end{array} \right.$

It is said so in the text, *If any man*; that is, any man that beleives in *Iesus Christ*, he shall aske, and he shall give him life. So that you see here is the promise made to such, the promise is, that upon asking, he shall give life to his sinfull brother. Who shall give him life? Interpreters take it both ways, and both agreeable to the text, and the Analogie of faith, for whether he that prayes be as an Instrument, or God, it is all one, for it must be God that doth it, and he that prayes is an Instrument, he procures to his sinning brother great favour from God.

*Life* ] that is, the life of *Iustification*; and of *Sanctification* consolation and comfort to his soule notwithstanding his sinne; the promise is evident, he shall prevaile with God, to bestow life upon his brother. This you shall see evident from Scripture, *Deut.* 9. 25, 26. *I fell downe before the Lord forty dayes, and forty nights, &c.* and thereupon the Lord did shew mercy, and pardoned their sin. *Job* prayed for his friends, and the Lord said he would accept him, *Job* 42. 8, 9. And so our Saviour, he prayed for his crucifiers. And it is generally thought, that the powerfull prevalency of *Peters* Sermon in converting three thousand soules at once, did

especially spring from our Saviours prayer, and the efficacy of it, *Act. 2. 37.* And *Stephen*, he prayed for his persecutors, and *Paul* was one of them that had an hand in his death, *Act. 7. 6.* And yet ere long God answered *Stephens* prayer in converting *Saul*; so that let a man (a beleieving Christian) pray for his sinning brother, and he shall give him life.

*Reas. 1.* It is taken from the pleasure that God takes to knit the Members of the Body of his Son together, and no better means to joyne us together, and so fitly to make us useful Members one to another then this, those members of the body that are most weak should be most helped this way, *1 Cor. 12. 21, 22.* Every member should be of some use one to another, and it doth better compact the body together. God did not say to *Iobs* friends, Goe you and pray for your selves, but, Goe to my servant *Job*, and be shall pray for you. He would have them beholden to *Job*, of whom they had spoken the thing that was not right, else God would not accept them.

*Reas. 2.* It is taken from the *Intercession* of *Christ*, who performs that office for every member of his body: *This honour have all his Saints*; though they doe not merit this by their prayers, yet there is this efficacy in their prayers, not of merit, but of grace, to prevaile with the Father in their brethrens behalfe, *Rom. 8. 34.* *Intercession* is such a part and kinde of prayer as a man makes for other men, to procure favour from God to them, to be Mediators for them, to pray for others in the name and mediation of *Jesus Christ*, and that for his sake they may be accepted, God will then heare us for *Christ*s sake in the behalfe of our brethren.

*Use 1.* It may be a ground of much encouragement to every Christian man, to wraastle earnestly with God in the behalfe of his brethren, when you see them sinne a sinne that is not unto death, be it a mans wicked covetousnesse, and such as a man is froward in it, and wil by no meanes be admonished, and goe on resolutely in it, yet in this case God expects and requires we should mourne for him, *Esay 57. 17, 18.* and there-

therefore neglect not to pray for your brethren in this case.

First, it will displease God if you pray not for them, is it nothing to you to passe by, and to see such a man lye in sinne? assure your self of this, Gods heart will sit loose towards you, if your hearts sit loose to your brethren, and therefore neglect not to pray for them.

Secondly, if you pray for them you shall have comfort restored to them, and to your selves with them, and though for the present you might seeme to procure hurt to your selves, and no good to them, yet pray, and pray heartily, and use the best meanes you can, and you will surely finde the comfort and benefit of it; may not this be a notable encouragement to you this way, that God should be pleased to make thee an Instrument of life to thy brother, when he is a dead man in Gods sight; a dead man will be stiffe, and cold, and putrifie, and yet even such a man if thou prayest for him, thou shalt give him life to his soule.

Object. *You say, But doth not many a man pray for his brethren, and yet is not heard and accepted, did not Abraham pray for Ishmael? And what think you of Samuels prayer for Saul, and yet saith God, How long wilt thou mourn for Saul, 1 Sam. 17. 6. I have cast him off, mourne no more for him; so that sometimes a man may pray for his brethren, and that earnestly, and yet his prayers fall to the ground in vaine?*

Ans. First, it would be considered whether a man be a brother or no; Abraham did not pray for one that was already gracious, that did belong to the election of grace, and the text doth not reach to such a brother; but I understand it of such as are either called, or belong to the election.

Secondly, Suppose you doe not know whether he belong to the election of grace or no, it may be you pray for them whom you have not used other means to heal them, I doubt not but David prayed for Absalom, and Adonijah, but not using other meanes, his prayers are rejected, these are not prayers of faith, when other good means are not used.

Thirdly, Its possible that a man may pray without faith, and without fervency, Jam. 5. 15. and such requests should

should be faithfull and fervent, and God requires you should come before him, and submit your selves to him, and acknowledge your owne unworthinesse to aske such a blessing, and yet in the name of Christ you presse God with it, and you must walke close with God in a course of Christianity, else your prayers are to no purpose; and to waite on God through Christ for a gracious acceptance, and God will recompence your prayers, and labour of love in due time.

---

FINIS!

---

